

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS



Great Glad Tidings



The Christmas Gospel *by* W. Russell
Bowie



The Incarnation and Its Lesson for the
Reading of Modern Literature *by*
Nathan A. Scott, Jr.



Christmas Resources *by* Edith F. Welker



So You've Been Passed Over *by* F. F.
Smart, Jr.

DECEMBER 1958

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Vol. 15, No. 6 • December 1958

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MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 37 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: \$2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

We want God to come.
And the Christmas gospel
is the message that
GOD HAS COME.

The Christmas Gospel

*"... Who for us men and for
our salvation came down from heav-
en, And was incarnate by the Holy
Ghost of the Virgin Mary, And was
made man."*

By W. RUSSELL BOWIE



WHOSE voices are in those words?
Yours and mine and those of all
Christian folk this Christmas morn-
ing. But not ours only. The affirma-
tion of the ages is there. Down
through the centuries they come
echoing, the voices of the innumer-
able fellowship that has repeated its
faith in the same words we use today.
Christmas is the sign that something
wonderful has happened, that out of
God's life a new power has come
down into man's life, that Jesus
born in Bethlehem is the birth of a
new hope and joy for even the least
of human hearts. This is what we
feel and what men through all the
far, far years have felt and known.
A longing that was as old as the
heart of man has found its fulfill-
ment. *Immanuel*—"God with us"—
has come true.

*Dr. Bowie's most recent book is a little
gem of devotional literature—Christ Be
with Me. Writing and preaching, he
continues to "adorn the doctrine of God,"
as in the years when he taught other
preachers at Union Seminary in New
York and the Protestant Episcopal
Seminary in Virginia.*

Sometimes the greatest wealth of meaning is in the commonest words. It is a common word that I would have you dwell upon today. To say that this or that has *come* may express the most beautiful of all emotions—of hope fulfilled, the long time of waiting ended in the joy of welcome, the great longing turned into love's possession.

All the company of mothers on this earth have known the thrilling sound of the same word that Mary of Nazareth cherished in her heart. They have had their time of mingled hope and fear as each one within the mystery of her womanhood began to feel her whole being center upon the child that should be hers. Then to her, as to Mary of Nazareth, drew on the time of weariness and of darkness and of pain; but then at the end of it, one consciousness that lifted everything into glory. Her child had come. He had come, and a new wonder over all the world came with him.

Or think how that same word is echoing in a thousand lovely simple ways at this Christmastime. In innumerable families there has been a counting of the days until children away at school, or the son or daughter living in some distant place, come home. For a long time there may be anticipation. That is sweet; but by itself it would leave the heart unsatisfied. It is not enough to say of those we wait for, "Some day they will be here." It is not enough to say, "The time is drawing nearer." There is a rush of full rejoicing only when we can say, "They have come!"

There is an incident reported from the days of the first World War which shows again how this one

word may be charged with all that the heart can hold of faith and hope and love. To a certain officer in the trenches there came the word that his brother had been wounded and was lying out in no man's land. He went out under shellfire to find him and to bring him in. He did find him and brought him back; but before he could get him into the lines of safety, his brother had died. And meanwhile he himself was wounded. Somebody standing by condoled with him because the risk that he had run seemed to be in vain. "Oh no, but it was not," he replied, "because when I found my brother he recognized me, and he said, 'I knew that you would come.'"

In the love of God come down to earth in Jesus' birth at Bethlehem, there was the answer to the long prayer of man for a savior in the act of God himself to make himself known to man. The significance of the Christmas gospel is in the eternal faith that through him something new has come. He was not merely the revelation of that which our ordinary human nature in any case has within it. He represented the gift of a heavenly fact which we cannot create but which we can receive.

Our world is in the mood now to appreciate this aspect of the Christmas gospel more than it did a generation ago. There was a period when the general impression was that human resources were sufficient for all our human needs. Day by day in every way we in our world were getting better and better. By our shrewdness, our knowledge, our wealth, and our ingenuity, we would make a comfortable and complacent

society in which everyone would be at ease. We almost began to believe that we had banished mystery from our universe, and that there was nothing either beneath us or above us that was not subject to our confident analysis and control.

But we have changed our views about this—or, rather, stark hands of terrible realities have taken our little sleek opinions and broken them in pieces. We have looked into the awful depths which we for a time had ignored or forgotten—depths of those ancient capacities for evil which lie under the surface of our supposedly civilized life—the greeds, the hatreds, and the ferocities which can burst out into class struggle and racial collisions and international war until they have threatened the whole world with chaos.

We are not sure, as we used to be, that we can harness these human capacities of ours to constructive ends, and we are beginning to look up again for the God whom we were on the point of thinking that we could bow indifferently out of his universe. We see now that we must have the reinforcement of a spiritual strength which can come to us only from the infinite. We are realizing our inadequacy and our need. We are looking beyond ourselves and above ourselves for something mighty to draw near. We are ready to open the gates of the citadel of our human pride for a heavenly deliverer to enter in. *We want God to come.*

And the Christmas gospel is the message that he *has come!* Never mind now the arguments which have distracted attention this way and that. Let the great wonder of the experience itself be clear. In the birth

of Jesus something unique in power did enter human life. God came near in him to dwell with us and to make all the possibilities of our living new.

Now let us think more specifically of the changes which God's love in Christ has wrought.

Romance

In the first place, it has given to our everyday life a new romance.

The world's way of romance is to lift the lot of the humble to some high state of obvious greatness. The lad who begins in obscurity becomes a hero and a conqueror; the Cinderella who began among the ashes of the kitchen becomes a princess. The romance is the changed condition from poverty to riches, from the lowly walks of life to those that are exalted. But the romance of the Christmas story is the reverse of this. The glory that was with God from the beginning comes and dwells in a stable; the divine spark that is from God himself comes and enters into man. The romance is not in a climbing up; it is in a reaching down.

The result is that beauty is brought not simply to those great heights of worldly fortunes to which only the few attain, but to all the humble levels on which the many walk. There are no splendors of this earth in the Christmas story, no palaces, no royal retinues. Instead of that, the loveliest fact that all the history of our earth contains has to do with a little town and a peasant mother and a baby born in the lonely darkness of a winter's night and cradled in a manger where the oxen fed.

That Christmas gospel has made beautiful what the world never knew

to be so beautiful before. It has glorified, to begin with, womanhood. In the ancient civilizations, woman was always the inferior of man. The orthodox Jew thanked God that he was not born a Gentile or a woman. Often she was the burden bearer and the drudge, subject in all things to the will of the man, her master. There are, of course, the many survivals of this ancient subjection of woman existing; but all through the Christian centuries the influence of the Christmas gospel has worked like leaven. The eternal womanhood has been lifted up for adoration in the person of the Maid of Nazareth. There has been, it is true, the growth of Mariolatry, and of that exaggerated reverence which easily pass over into superstition; but, nevertheless, the central influence of that new conception of womanhood which had its birth at Christmas has been one of the most profoundly sweetening influences that our human life has ever known.

Most of the attitudes that we call reverence come from that. The taming of rude strength by the hands of gentleness came from that. The consciousness that the secrets hidden in a woman's heart may be mightier for our human destiny than all the knowledge of the proud, has come from that. Wherever the Christmas story is known best, there womanhood is honored most, and life in general moves up to a level of self-discipline and refinement which lifts it further away from its primitive inheritance and nearer to the graciousness of God.

And as the Christmas gospel has glorified womanhood, it has glorified motherhood also. These two go hand

in hand. There are ways of thinking, of course, and a kind of pagan literature, even in the midst of Christendom, which may be isolated from Christian values and make womanhood and motherhood seem nothing more than biological commonplaces, with no sacredness or spiritual mystery attached to them. It is quite possible to strip motherhood of its beauty and to make it nothing more than part of the same blind outworking of the instincts and passions by which all nature is supposed to be controlled. So far as outward signs went, there was not much romance in the motherhood at Bethlehem, no seeming romance for Joseph and Mary that night when they came at the end of a weary journey to the indifferent little town and found no room for them in the inn. There was no romance in the eyes of the world in the thought of a child born in a stable.

They all were looking for a king

To slay their foes and lift them high.
Thou cam'st a tiny baby thing
That made a woman cry.

Yet because of the infinite significance of the life which was born there, round motherhood everywhere there hovers now that larger and more reverent wonder at the thought of what a new life may bring.

So also through the Christmas story romance has been brought to this world's simplicities. What is the most sacred spot on this earth today for the imagination of millions of Christian folk? It is not the castle of any king. It is not any temple, even the holiest. It is a little town on the hill yonder in a far-off country which

would mean nothing to the present world except for the memories that clothe it. But because Jesus was born there, not only that town but many another obscure place has been clothed with a new sense of dignity.

Men remember that, as Jesus was born in Bethlehem, so also he grew up in Nazareth and that most of his life was spent among the humble and the poor. Whenever the spirit of Jesus has been most truly understood, and whenever it has entered into the poetry and literature of Christendom, always it has come to sanctify the lowly place and to make beautiful all those acts of simple human kindness on the level of which men of every rank can meet.

The Spirit of Christ is the traveler, knocking at the door on the wintry night, who enters and in his poverty reveals himself to be the Lord. The Spirit of Christ is the spirit of joy at the poor man's feast, as everyone will remember who has ever read *The Christmas Carol* and thinks again of Bob Cratchit and of Tiny Tim. Because of the Christmas story and the beauty that streams from it, we know that there is no need of riches for life to be spiritually blessed. Wherever love is, there is romance; for there is God.

Realism

In the second place, the gospel of Christmas brings to our understanding a new realism.

We have talked about the Christmas spirit as the spirit of romance; and we have seen, I hope, the lovely and enduring truth of that. But as is always so, the truth exaggerated or misapplied can become almost as dangerous as a falsehood; and the

romance of Christmas can mislead us if it is thus a kind of sentimentality which, instead of changing crude facts by bringing God into them, lets the facts stay as they are and only veils them with a sanctimonious piety.

There is a sense in which Jesus was always the great romantic. For him the commonest thing could be transfigured by the grace of God. He could see God in the nesting sparrow. He could breathe his fragrance in the wind that blew from the fields of the Galilean lilies. He could see him in the gayety of little children playing in the market place. He could find him even in the dusty streets of the Galilean towns where women kneaded bread and drew their water at the village well. He helped all men understand that every occupation could be great if the glory of a heavenly consciousness came down to dwell within their hearts. Seen thus from within, every existence, no matter how meager in this world's opportunities it might be, could become ennobled.

At the same time, Jesus was the realist who saw objectionable facts with a clearness that no sophistry could ever blur. There might be a blessedness among the poor; but there was no blessedness for the rich and powerful who with sanctimonious indifference were willing to have the poor stay poor. When poverty was linked with bitterness, the bitterness of injustice and oppression, then it became an evil; and all those who helped create it were evil too.

So he launched his terrible indictment against some of the Pharisees, who, he said, devoured "widow's houses, and for a pretense" made

long prayer. He told his devastating parable about Dives, who made his soul fit only for hell because he had no pity on the poor man lying at his gate. The Jesus who was born in Bethlehem is the same Jesus who cleansed the temple and went to his death on Calvary because the terrible truthfulness of his spirit had enraged men from whose sins of indifference and cruelty he had stripped away the smooth disguise. If he had seemed to them to be a romantic only, a man bringing a glowing gospel which made everybody feel content, they would have considered him a highly desirable influence among all people, and especially among the poor; but it was because he was the realist that they hated him, and because he made plain not only what God could do in the lives of the simple but also how the sins of men blocked the purposes of God.

It is important that we should use this same sort of realism in our thought of the romance of the Christmas gospel. It is possible, for example, that we should make our thought of womanhood and of motherhood merely sentimental and very shallow. We may rhapsodize about these and like to hear them celebrated in poetry to which we can comfortably listen. But we may not be ready yet realistically to face their deeper implications.

Studdert-Kennedy wrote a book which it would be well if all Christians could read. He called it *The Warrior, the Woman, and the Christ*, and the message of that book was this: that the warrior instinct, which belongs by nature to the man, must be revived and transfigured by the creative and life-giving instinct of

the woman if ever we are to have a civilization in which the Spirit of Christ is present. That is the difficult and terrible realism we must face. Because we do not actually yet believe in those values which are enshrined in womanhood and motherhood but put our emphasis still upon those cruder virtues which are of the man, we go on thinking that we can create a world by force and violence. We go on believing in business built on ruthless competition and in the kind of nationalism that must be glorified by war. We act as if we thought that the white man is lifted up by keeping the black man down, instead of knowing that only when we see human life and human aspirations everywhere as sacred can we develop on this earth the life that is fit for the family of the sons of God.

In the same way we may make our recognition of the spiritual beauty which can be revealed in poverty blind us to those other facts of poverty which it is our business to correct. The stark facts of actual poverty may be very ugly things. They are the specter of the man walking bitter streets in winter in search of the job he cannot find. They are the cold rooms of tenements that have no fire anywhere except in the kitchen stove, round which the family is huddled. They are the long horror of unemployment or the breath-taking fear of sickness when there is no money to pay for the doctor, or even to buy the kind of food the sick must have or die. They are the bitter humiliation of the Negro laborer denied a decent place to live and an equal opportunity for his children. Poverty may

be the shadow of a drab existence, ugly, cramped, and uninspiring.

At a congress of the American Prison Association, Austin H. McCormick said this:

The criminal comes predominantly from the underprivileged groups; from those people who live on the economic fringe; from the unskilled and poorly educated laboring group; from the poorer parts of town, no matter what town or how big the town may be; from the families whose homes are crowded, unattractive, and poverty-stricken; from the street corners, pool rooms, dance halls, and gin mills; from those social and economic conditions which would make criminals of you and me unless, by the grace of God, there were something within us strong enough to combat the constant downward pull. *Poverty may not breed criminals, but the things bred by poverty breed them.*

Listen again to those words: "Poverty may not breed criminals, but the things bred by poverty breed them." And let us be sure that, in the face of all the inequalities and injustices of our social order, we are not romanticists only but realists too. Jesus was born among the poor, lived among the poor, and identified his lot with theirs. We dare not forget that if we are true to him. We are false to the gospel of Christmas unless we let it work in us not merely a sentimental well-wishing which expresses itself in occasional charity but also a dedication which in the practical choices of our time will put us, even to our own cost, on the side of the disadvantaged and the poor.

Redemption

The Christmas gospel brings to life romance, and it ought to bring real-

ism. Then through these and by these it is to bring its greatest gift of all—redemption.

Listen again to the words that are sweet with the faith that has been breathed into them like incense through unnumbered generations: "Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man." God gave the world a new beginning in the life of Jesus. Not simply that into the lowly places of this world there might come a new romance, not simply that we might see its problems with a better realism, but that by a power greater than ourselves our life might be redeemed.

I'm sure that every one of us has known what it is to feel at Christmastime as though he were breathed upon by an influence from a higher world.

There is a great deal, of course, in the conventional keeping of Christmas which is trivial and sometimes even very cheap and pitiable. It can be treated as though it were a time for men's common appetites to be let loose, as though we deliberately turned our back upon all the lovely heritage of Christendom and set up another Roman Saturnalia. Or it can become a time when men and women go about their unwilling business of buying and exchanging presents until the impulse of friendship which mechanically moved them is almost lost in fret and irritation. So in many homes the whole keeping of Christmas can be so secularized that the lift it ought to bring to our souls is lost.

All this we know may be true; but it is seldom wholly true. And always

there is the possibility that it be not true at all. We have seen people whose keeping of Christmas was such that the day became a benediction for all those who came within the circle of their love. They have turned it into a kind of thoughtful devotion which in its joyous self-giving has somehow made us think of the love of God. We have seen mothers who were like that. We have known homes in which that spirit has been made to dwell; and sometimes we ourselves, warmed by the glow of Christmas, have suddenly begun to follow then the larger and more generous impulses which we had forgotten in all the dusty course of the uninspired days. We have begun to think imaginatively of somebody else's need. We have seized the chance to make somebody else as happy as we knew how. We have tried to make Christmas beautiful for a little child and have seen the answering wonder in the child's eyes.

When we did that, we knew that for that hour at least we were being saved—saved from the narrow grooves of self-absorption, saved from the drabness of a dull imagination, saved from half-life into life set free.

The salvation we need is salvation from the pity of a continual loss. It is salvation from the gradual tragedy of having life little by little leak away. Christmas, coming as it does so near the end of the year, with all the suggestions of finality which that brings, may well make us stop and think what it is that in this present chapter of our living we may have saved and what it is that we have lost.

Have we saved our faith in all life's loveliest possibilities, in spite

of all the disillusionments to which we may be tempted? Have we saved the sensitiveness of our innocence and simplicity, in spite of the rough contacts of our world which turn so many people cynical? Have we saved our capacity for wonder and for reverence, in spite of all the strident voices that try to drown out God?

Be glad and grateful if even in partial manner you can answer "Yes" to questions such as these.

And if you know—as who of us does not?—that whatever be our failures we do at least *want* to be thus redeemed and saved, then thank God for the Christmas message that, out of the heaven of a grace that is higher than anything in us, God's love does come in Christ for our salvation. Repoise again in all the wonder of the story of Bethlehem. Let it make you sure that even in the lowliest aspect of your life you can find a spiritual romance. Let it make you brave to face all the wrongs of life with Jesus' realism. Learn from the love of God revealed in Jesus born in Bethlehem that life depends not upon what is around you but upon what he can create within you. For when you have learned that, you are redeemed.



The Incarnation

Our Lord Jesus Christ . . . did through His transcendent love become what we are, that He might bring us to be even what He is Himself.

—Irenaeus, *Heresies*, 5



By NATHAN A. SCOTT, Jr.

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THE INCARNATION and Its Lesson for the Reading of Modern Literature

AMONG all the acts of discrimination that they are called upon to perform in their dealings with contemporary culture, there is perhaps none about which Christians are today more concerned than that which involves the important imaginative literature of our time. It is a concern that is widely reflected upon and that is felt to be urgent, because, I take it, the literary intelligence is recognized as having dealt more creatively with the human problem in our period than either the philosophic intelligence or the social-scientific intelligence. The great heroes of the contemporary tradition—men like Joyce and Kafka and Lawrence and Malraux and Camus and Faulkner—may not always have been right in their reports and forecasts, but these are the men who strike us as having

lived farthest out on the peripheries of modern experience, and it is they, therefore, with whom we are most eager to find a way of doing business.

But, then, what, on our side, are to be the terms of this negotiation? Is it possible to arrive at such a thing as a Christian poetic, and, if so, what might be its basis in theological principle? What, in other words, are the grounds of Christian judgment in the realm of literary art? These are the questions which are now being frequently asked, as the transaction between Christianity and modern culture moves into this new dimension, and these are questions to which too often Protestant theology offers answers that are neither very clear nor very helpful.

Now, aside from the various socio-

cultural factors that account for the historic divorce between Protestant Christianity and the arts, the chief reason, I suspect, in the Protestant community for our sense of being today without any radically *Christian* principle of *aesthetic* judgment is to be found in what has for too long been our habit of withdrawing in alarm from the doctrine of the Incarnation. It has been supposed that, were we to give this great tenet of Christian witness the notice that is its due, we should be irresistibly delivered over into some sort of crypto-Catholicism; and so, therefore, the chief strategists of Protestant thought in our day have tended to allow Incarnation-theory to become the exclusive province of theologians of the Anglican and Roman churches, preferring themselves to concentrate on the admittedly critical issues that arise out of the doctrine of the Atonement. But surely a great mistake is here being made, for, though we do not want to convert the God-man relation into a metaphysical problem concerning the mode of commerce between the finite and the Infinite, this need not be a result of contemplating the meaning of the Incarnation; and to refuse to contemplate the tremendous fact that God himself became manifest in mortal flesh is to forfeit a deep insight into what will be the stance of the Christian imagination as it inserts itself, Godwise, into the stuff of existence.

And the crucial thing here, it seems to me, prior to any consideration of God's atoning work in Christ, is that the very fact of Christ delivers us from what the indigence and transitoriness of existence would otherwise

disclose as the sheer woe of being alive. For the fact that his glory dwelt in flesh means that what is Radically and Ultimately Significant is not absolutely secluded from that which is only provisionally significant: it means, even more, that everything that is limited and contingent and earthly has been so honored that we need never again harbor any misgivings about its forming the context of our own existence: indeed, we are reassured of what the doctrine of the Creation had already assured us of—namely, that the earth *is* the Lord's, and all the fullness thereof.

Now, when we consider the relation of an Incarnational faith to the life of art, we may discover it to have at least two important implications. In the first instance, it would seem that the poet or the novelist whose vision is controlled by such a faith will be empowered more steadily and more intently to contemplate the actualities of historical existence—if, that is, he is persuaded that, despite all their provisionality, they are sacraments and symbols of what is Radically Significant and are, therefore, capable of forming the context within which it may be truly perceived. The artist whose art is essentially mimetic in character would, indeed, be in a bad way, were he convinced that Plato's account of his situation in the *Republic* is a true account and that the world which is at his disposal is unreliable and insubstantial and illusory. But if, on the other hand, he has a deep confidence in the trustworthiness of the created orders of existence, then he will be able really to *face* the world, and, given his competence as a craftsman, he will make us face it also, in all of

its comic wonder and tragic glory. And it is precisely this kind of confidence that it is the genius of an Incarnational faith to make accessible to the practicing artist.

Then the second result of the relation which we are pondering will be a principle of aesthetic judgment, and it is something that is already contained in the first implication that has been drawn. For, if the world is not only *capax Dei*—capable of God—but if, indeed, it has been, as Dante says, “in-godded,” then surely it is the business of the artist to *look* at it, to contemplate it, as strenuously and as clearly as he can, and then so to body forth his vision in poetic form that we may be trapped into fresh apprehension, into deeper confession and penitence and into livelier praise and adoration. As I have elsewhere remarked, his vigilance must be “the vigilance of a man upon whom the natural order of common things is pressing all the time, and his great gift to the rest of us is a fuller disclosure of the order of the world in which we live. . . . His patron saint is not Dionysius the Areopagite but St. Athanasius, for, in his dealings with the body of this world, his Way is not the Way of Rejection but rather the Way of Affirmation” (*Modern Literature and the Religious Frontier* [New York: Harper & Brothers, 1958], p. 51).

Now here it is, I think, that the Christian intelligence has an appropriate perspective from which to focalize at once what has been a major predicament of the modern writer and also what may be the Christian hope for the future of the literary imagination in our time. On the one hand, it is clear that the modern

writer has not known the kind of confidence in the world and in temporal reality that was managed in happier moments in the literary tradition. And doubtless those Catholic apologists who explain this attrition in terms of the anti-sacramentalism of a Protestant ethos are right in part—but they are right only in part, for the authentic sacramentalism of the Christian faith has also been obscured by what has often been the theological and cultural obscurantism of post-Reformation Catholicism. Nor can we also forget the role that has been played in this development by the deep fears generated by the continual expansion of the universe mapped out by modern science and modern cosmology: back in the seventeenth century, Pascal was already conscious of the anxiety caused by contemplating “the infinite immensity of spaces” being revealed by the new science, and, in what is one of the great expressions of the modern consciousness, he said, “The eternal silence of these infinite spaces frightens me” (*Pensées*, Fr. 206). And, of course, far more frightening even than the universes of modern physics have been the perils of historical existence itself which has tended increasingly in the modern period to involve a kind of global insecurity unprecedented in previous times.

So, in all these ways, as he confronts the disorder and dilapidation of the world today, the experience of the artist, like that of many of the rest of us, has come to be of the sort described in the great classic texts of modern Existentialism, an experience of dread, of despondency, of anguish and alienation; and the motion that his spirit performs before the

revolving universe is a motion of recoil. He may, like Rimbaud, fall in love with what Jacques Maritain calls "the blind glitter of nothingness" and make of his art a kind of incantatory magic. Or, like Joyce, he may decide to be God and create *ex nihilo* a universe of his own. His retreat, like Mallarmé's, may be into *la poésie pure*—or, like the early Hemingway or the Dos Passos of the *U.S.A.* trilogy, it may be into the neutral factuality of naturalistic documentation. The recoil may be into the subjectivistic perspectives of a Proust or a Virginia Woolf, or it may be into that distress which provokes the belch of disgust expressed, say, in Jean-Paul Sartre's *Nausea*. But, various as the configurations are, what one feels to be formative in much of the representative literature of our time is a deep need for a deep restoration of confidence in the stoutness and reliability and essential healthiness of the things of earth—such a confidence, that is, as will permit the practitioner of a mimetic art really to *look* at the world instead of recoiling from it and such a confidence as it is precisely the genius of an Incarnational faith to provide.

This, then, is, I believe, the basic Christian judgment to be made on the modern sensibility and the literature in which it has gained its most characteristic expressions. This present formulation of it, however, has, unfortunately, to be so brief that it must, at least up to this point, appear to imply what ought really never to be implied—and that is that the position of the Christian intelligence vis-à-vis the imaginative literature of our period will regularly be judicial and rejective. Nothing could, of

course, be further from the truth, for it has often been the case that the very radicalism and honesty with which, say, a Kafka or a Camus has expressed his disquiet and uneasiness in the world has had the effect of more fully revealing the depth of the human situation out of which this uneasiness springs and to which the religion of the Incarnation intends to speak—so that this literature, for all of its skepticism, does indeed frequently become a context within which the Christian faith itself gains clarification. And any accounting of these matters which scants this and related considerations must be inadequate. But, though my present formulation of the Christian reader's basic judgment on modern literature has been insufficiently attentive to this last issue and has perhaps too much stressed what will be the critical quality in his witness, its method does have at least the advantage of pointing to the kind of hope that the Christian may have today for the future. It is a hope that involves at once the church and the artists of the word—and it is simply that, in the years to come, those whose business it is to articulate the church's faith may be so careful of the doctrine of the Incarnation and so careful of their responsibility to the modern artist and that he in turn may be so willing to listen to the strange new voices of the church's theologians that an exchange may be gotten under way which will disclose to him, as it were for the first time, how steadied we may be by the knowledge that the Word was made flesh, its glory dwelling in that flesh which, by this indwelling, was itself made holy and glorious.

PREACHING CLINIC



By JAMES T. CLELAND

Dean of the Chapel

Duke University, Durham, N.C.

THE PRIMER

IF I WERE to ask if you had ever been stuck—oozily, quagmirely stuck—about what to preach on next Sunday, before you answered you would rightly look at me as if I were surprisingly soft in the head or unusually slow in the uptake. The Lord's day seems to come around more frequently than Tuesday as the months slide by. Now where on earth, or—better—in heaven, or—best—in heaven and on earth, do we find something, valid for God and pertinent to men, to preach on each recurring first day of the week? What gets a sermon started? What instigates, provokes,

incites, foments it? What is the "primer" which, according to the dictionary, is the cap containing the fulminating powder that ignites an explosive charge—and not a bad metaphor for chaplains in the Armed Forces? If you prefer something more peaceful but equally analogical, then, What starts the fresh water flowing from the old pump?

There are three types of primers, and two will be passed by briefly so that we may concentrate on the third.

First, there is that which is given. It may be a particular Sunday in the Church (or denominational) Year which has to be recognized; it may be the second, third, or fourth sermon in a series already announced; it may be the impact of an immediate situation: a death, an election, a scandal. This is given, set; our job is to cooperate with it.

Second, there is that which insists on being preached. A scriptural verse (Phil. 3:20 Moffatt); a phrase that is practically a sermon title ("The Unattractiveness of Jesus"); a book just read (Nevil Shute: *On the Beach*); a play just seen (Eugene O'Neill: *Long Day's Journey into Night*); a question asked by a worshiper ("Is the Devil dead?")—any one of these animates us into creativity. Wise is the man who strikes when such an iron is hot, beating it into some sort of homiletical shape rather than waiting until it cools into a frigid, unmalleable hardness that leaves us wondering why we were initially so excited about it.

Third—and here's the nub—there is that which has to be searched for. (I don't mind prepositions to end sentences with.) Even with the first type of primer—that which is given—it may still be hard to get a sermon going for Quinquagesima, or Laymen's Sunday, or Every-Member Canvass, or Armistice Day, or the Confederate Memorial Day. Sure, we have to preach then; but what starts the actual sermon off? Let me pass on four suggestions that have been of use to me.

Cultivate the homiletical senses. A preacher should have homiletical eyes and ears but never a homiletical mouth. If he is alert, he will see things that will inspire the spoken word: an unusual, or unexpected, act of selfishness or graciousness. (You fill in the name and the place and the date.) He will overhear a thought-provoking statement—on a bus, in a café, at a football match, coming out of church. (You know what, where, when.) That which you, and no one else, see and hear will give an originality, a firsthand quality, to the sermon so primed. We miss such hints because we are not alert. Isaiah might suggest that our ears are heavy and our eyes closed as we walk the common ways of men, and so we are obtuse in our awareness of the contemporary scene.

Then, cultivate the imagination. This is not quite the same as the fancy. The imagination is rooted in actuality; its creations are not only conceivable but possible. Fancy conjures images far removed from reality and is unrestrained and unhampered by facts. Imagination reads, and *stays*, between the lines; fancy flies anywhere, on one wing. Let your imagi-

nation spot and play with the primer. In *Sports Illustrated* (June 9, 1958) there was an article on the U.S. Open entitled "Golf's Toughest Tournament." There the father of one national champion explained his victory thus: he was able to win because he was "physically, mentally and humorously prepared." What a primer for a school commencement address! We have all heard about being physically and mentally prepared, but what about "humorously"? Hasn't that something to do with the capacity to laugh at oneself? Even when being hurt? Does that account for Negro laughter? Doesn't Niebuhr have an article on "Humor and Faith"? Does the religious man have a sense of humor? Can we take ourselves too seriously? I don't know where this will come out, and I must stay between the lines—true to the Word of God and pertinent to his people—but a baccalaureate sermon may be a-borning, or, at least, a commencement speech.

Next, cultivate the mind. Dwight Moody complained that so many of his converts weren't saved above their collars. Even if our folk aren't going to read the stiffer, tougher, better books in the various theological disciplines, we should. They will discipline our thinking, put body into our sermons, and stimulate our sharing big truths with our people. A class at Duke on "Preaching from Paul" has been reading C. H. Dodd's *The Meaning of Paul for Today*. (It is now published in paper covers for \$1.25.) Dodd has a most suggestive thought: Did you ever think of connecting the Parable of the Prodigal Son and Paul's conversion on the Damascus Road? Paul is the Pharisaic elder brother, finally filled with the

power of the Resurrection and the love of the indwelling Christ, heading into the far country to rescue the prodigal son who has as yet not come to himself. (See Dodd, pp. 16-18.) That is worth thinking over. It is a primer that promises an exciting sermon if we can frame it in 20th-century terms.

Finally, cultivate the Spirit. If we are still stuck for a priming thought, then let us ask ourselves: What do I need? What does the Bible say to me? What would I like to hear next Sunday if that were to be the last sermon I should ever listen to? Still stuck? Then, let us go down on our knees,

again, and go slowly through the gamut of prayer: adoration, confession, thanksgiving, intercession, supplication, dedication. Let us use a good book of prayers as we do so. Is there no collect that shrieks to be expounded, no phrase that meets our need, no prayer to which we add so fervent an "Amen" that this is the message for next Sunday? If we are still stuck, then we are sick or tired and need a rest cure, like Elijah after Mount Carmel; or else we are in the wrong vocation and had better serve God in some other capacity.

Have you heard or seen or read any good primers lately?



Official U.S. Marine Corps Photo

From the Marine Corps Base, Twentynine Palms, Calif., young men known as the Base Chapel Gospel Team go out to win others for Christ. Young people especially enjoy gathering around a piano with them to sing Christian hymns.

Organized in February 1957 at the suggestion of the senior chaplain, Cdr. Alden A. Read, the team has used normal liberty time to travel some 10,000 miles in Southern California presenting services to as many people.



By EDITH F. WELKER

*Associate Secretary
The Connecticut Council of Churches*

Christmas Resources

(Ready-made plans and ideas for the chaplain's ministry to families)

Keeping the Spirit of Christmas

Christmas festivities would be meaningless without an emphasis on Jesus and his life. More than any other, he has brought us the real meaning of God; in his life he has shown us that God is love. The heart of this message should be in all our planning.

The celebration of Christmas is a pageantry dramatizing the spirit of the life of Jesus. Think of the following ideas as you make plans for the Christmas season:

We keep Christmas because of the kind of life Jesus lived.

We have the Christmas stories because of the great love Jesus inspired in his followers.

The beauty and poetry of these stories bespeak the love and care with which they were written.

Whatever we do in celebration of Christmas must be worthy of the great love Jesus has inspired in men of every generation.

Because of this love, people of all races and nations have brought to the celebration of Christmas the best and happiest of their customs, old and new.

Our Christmas worship must be simple, joyous, and dignified, reminding us that Jesus' whole life taught us to love and trust God as our Father.

In keeping with Jesus' teaching, our parties and ceremonies of the Christmas season must take our thoughts from ourselves to what we can do for others.

Whatever we can do at Christmas that will help us to learn to work with others, to appreciate people different from ourselves, and to be self-forgetful, will be celebrating Jesus' birthday truly.

Suggestions for Worship in the Church or in the Home

In olden times, the story goes, people used to set a lighted candle in the window of the house "to light

the Christ Child in." *Light a candle* in remembrance of Jesus.

Listen to Christmas music (played on the piano, heard on records, or hummed together).

Say together:

O God, each year the expectation of Christmas makes us glad. Help us to be ready for all Christmas joys.

We pray that love and brotherhood may be known through all our work and that this Christmas we may honor Jesus by working for peace and good will. AMEN.

Sing together: "O Little Town of Bethlehem."

A member reads: Luke 2:8-10.

Read the poem: "Everywhere, Everywhere, Christmas Tonight."

ALL: Everywhere, everywhere,
Christmas tonight!

VOICE 1: Christmas in lands of the
fir tree and pine.

VOICE 2: Christmas in lands of the
palm tree and vine,

VOICE 3: Christmas where snow peaks
stand solemn and white,

VOICE 4: Christmas where cornfields
lie sunny and bright,

ALL: Everywhere, everywhere,
Christmas tonight!

ALL: Then let every heart keep
its Christmas within,

VOICE 1: Christ's pity for sorrow,
(VOICE 2) Christ's hatred
for sin,

VOICE 3: Christ's care for the weak-
est, (VOICE 4) Christ's
courage for right,

VOICE 5: Christ's dread of the dark-
ness, (VOICE 6) Christ's
love for the light.

ALL: Everywhere, everywhere,
Christmas tonight!

—PHILLIPS BROOKS

Tell this story:

EVERYWHERE, EVERYWHERE . . .

(From *Thoughts of God for
Boys and Girls* [winter 1943-44].

Used by permission.

The room was lighted only by the firelight and the soft glow from the lamp on the small table next to mother's chair. Marilyn sat on a low stool by her side, and across the fireplace sat Dad and Jimmy.

"'Everywhere, everywhere, Christmas tonight,'" Marilyn repeated slowly as her mother finished reading the poem and closed her book.

"I like to think of that," said Jimmy. "I like to think of people in warm countries and people in cold lands all celebrating the life of Jesus."

"And they have so many different ways of celebrating," remarked Marilyn.

"That is right," said Dad, "but nearly everything we have at Christmas we would find in some other country."

"Yes," added Jimmy, "we would find Christmas trees, and Christmas candles, and Christmas gifts, and—"

"And carols everywhere," said Marilyn. "But it won't seem like Christmas in some places." She was thoughtful as she watched the fire.

"No, it won't," agreed Jimmy. "Because of war it won't be a merry Christmas for many children in the world."

"But still, it will be Christmas," continued Marilyn.

"Of course it will," said Mother. "There will be Christmas wherever people are remembering Jesus. It will be Christmas wherever there is love—love between parents and children, love between friends. It will be Christmas for those who share that love, wherever they may be."

"And there will still be joy at Christmas, in spite of the sadness that war brings. . . . There is joy in living God's way," said Dad.

"And there are people in all parts of the earth who know this," added Mother.

"Everywhere, everywhere, Christmas tonight!" said Marilyn softly.

Pray together:

"O loving God, help us to make our home a happy place, to do our work well and cheerfully, to share our things with others. May the spirit of Jesus be with us in all we do together that we may live in love and peace. AMEN."

Let us think of other homes and other boys and girls and mothers and fathers this Christmas Eve.

Let us pray that God will help us and other people to make this world a place where all people can live in love and have happy times together!

"O God, help us to know what you want us to do to spread your Kingdom of love and good will, and give us strength to do it. AMEN."

A Family Worship Service for Christmas

This service is for use with a manger scene. You may use ready-made figures, or, better still, you

may make your own scene following the directions on page 20. The setting for worship should be a small table covered with a simple cloth. On the table place two candles and, between them, an empty manger. Place figures for the scene to one side.

Candle lighting: (A family member, preferably one of the children, lights the candles as the group sings the first carol.)

Carol: "O Come, All Ye Faithful"

First reading: Luke 2:1-7 (The Birth of Jesus)

Carol: "It Came upon the Midnight Clear" (During the singing, place the figures of the cattle, Mary, Joseph, and the Christ Child in the manger.)

Second reading: Luke 2:8-16 (The Shepherds worship the Christ Child)

Carol: "While Shepherds Watched Their Flocks by Night," verse 1 (During the singing, place the shepherds and sheep in the scene.)

Third reading: Matthew 2:1-11 (Coming of the Wise Men)

Carol: "We Three Kings," verse 1 (During the singing, place the Wise Men in the scene.)

A story of Jesus: One of the adults tells a favorite story about Jesus, or retells a parable, explaining why he likes it. The family may discuss the story, finding what meaning it has today.

Carol: "O Little Town of Bethlehem," verses 1 and 4

What we like best about Christmas:

Each member of the family tells what he likes best about the Christmas season, of special meanings it has for him. It may be brought out that Christmas not only celebrates the birth of Jesus but also celebrates the life of Jesus the man, who showed us what God is like.

Prayer (by a child): "O God, we are glad for Christmas. It reminds us of Jesus. We are glad that he lived in a Jewish home with Mary and Joseph. We are glad for the things he learned in his home. We are glad that he teaches us about you. So many things remind us of Christmas—the trees, the candles, the songs, and the stories. O God, we thank you for Jesus. We wish to make this a happy Christmas for some other people too, for this seems to be the best way to remember Jesus. AMEN."

Carol: "Silent Night"

The candles are extinguished

There Is a Santa Claus

Our modern story of Santa Claus really has historical background in St. Nicholas, who was a bishop in Asia Minor about A.D. 350. It is said he often secretly helped the poor by putting money through their windows during the night, when no one would see him. By the year 1200 this much-loved saint had captured the imagination of all the countries of Europe. He appeared on the eve of December 6, laden with gifts, in the role of a messenger to help prepare children for the Christmas celebration.

The Dutch called him "Sinter Klaas," and when many Hollanders settled along the Hudson and in Pennsylvania, they brought with them St. Nicholas, the bishop, who came in the night to fill their children's wooden shoes with presents. During the 18th century, St. Nicholas gradually became the accepted gift-bringer for children in America, and the Dutch name for him was changed to "Santa Claus." Then, in place of his bishop's robes, he put on the red suit of "Father Christmas"; and later he acquired his home at the North Pole.

Santa Claus will always stand for the spirit of giving, but he takes on new meaning when his historical background becomes known. We know that St. Nicholas lived in history and that he has been the Spirit of Christmas to children for hundreds of years.

The Christmas Crèche

As you make your own Christmas crèche (see the directions which follow for making a Nativity scene), you may wish to talk about the story of the first crèche:

The Christmas crèche (a French word meaning "crib") began about 700 years ago. St. Francis of Assisi wanted to find a dramatic new way to make the story of Jesus' birth more real to the people of the little village of Greccio, Italy. The day before Christmas he had an inspiration. Quickly he brought great armloads of evergreen boughs to a cave in a nearby hillside. Then a manger, filled with straw, was placed there, and a small gray donkey and two white cows were led into place. The old

grotto looked just the way St. Francis wanted it to, much as the Bethlehem stable must have looked on that first Christmas Eve hundreds of years before. The people came with lighted torches and candles, and when they saw the manger scene they stopped and grew still. St. Francis began telling the story of the Nativity, and the spirit of Christ was born again in the hearts of the humble folk who knelt before the manger.

Suggestions for Creating the Christmas Spirit

Of all the yearly seasons, Christmas is the most family-centered. Christmas reunites families, recalls time-honored traditions, and provides a setting for joyous occasions which will long be remembered. Above all, it is a time for doing things together as a family. Choose activities that members of all ages can enjoy, and make certain everyone has something to do.

Make a Nativity scene

First make your modeling mixture. Mix thoroughly:

1 cup salt

1/2 cup cornstarch

1/2 cup water

Cook over low heat, stirring continuously and vigorously until the mixture stiffens into one lump. Remove from stove and let cool. Knead until it is smooth and workable.

Now mold the figures for the Nativity scene. Make figures not more than 6 or 7 inches in height. Fine wire or toothpicks may be inserted in arms or legs for added strength. Set figures aside to dry for at least a week. When thoroughly dry, figures become sparkling white. If desired, figures can be painted with poster

paint, water color, or enamels. A coat of shellac will protect figures and give a high gloss.

Make a background for a Madonna setting

Materials needed:

One or more discarded victrola records

Gilt paint

Masking tape

Half-inch paint brush

Cover the center hole in the record with a circle cut from the masking tape, then paint the entire record with the gilt paint. Stand as a background by using needlepoint flower holder. Arrange a setting using an appropriate figure, candles, greens, etc.

Make snow-white branches

In a large flat pan mix 2 cups of cornstarch and 1 cup of flour with enough cold water to make a rather syrupy paste. Add 1 teaspoon of glue (not mucilage).

Select bare, artistic twig branches and dip into mixture, spooning mixture over branches until they are thoroughly covered.

Place in container until dry. Protect your floor or table by spreading newspapers under container to catch the drips.

When dry, the pure-white branches may be arranged for a worship setting with a colored print of the Nativity scene or a Bible opened to the Christmas story. The branches may be hung with small Christmas balls. Small bunches of the whitened branches may be given as gifts.

Make spatter-print Christmas cards

Materials needed:

Pieces of evergreen (except pine)

Common pins

A toothbrush

Flat stick or knife

Poster paint or white shoe polish

Colored construction paper for the cards

Alphabet macaroni (if desired)

Directions:

Arrange a spray of evergreens on paper folded to make your Christmas card. Pin greens in place. It is easier to do if you pin through to a piece of corrugated cardboard, into which pins may be placed vertically to secure the card.

Pour some of the color into a saucer. Dip toothbrush into liquid and shake well. Hold the bristles upright over the paper. Draw the flat stick or knife toward you over the bristles. The spatters will cover the card, design and all. But when the design is removed, the color of the paper protected by the design will contrast with the color of the poster paint.

Shadow spatters may also be developed. Remove the spray of evergreens, or your design, after a light coat of spatter. Then place the spray to one side of the original design and spatter again with a heavier coat. The result will give a shadow effect. Then when the paint is dry, remove the pins.

If it is decided to have lettering, the alphabet-macaroni letters may be pasted on the card to form the greeting.

Decorate the Christmas table

BREAD CENTERPIECE

Into a loaf of unsliced bread stick sprays of evergreen and red berries until the bread is completely covered

and the desired effect is obtained. The moisture from the bread will help to keep the greens from drying too rapidly. Place the arrangement on a tray or mirror and use in the center of your table.

Small frankfurter rolls may be used for individual settings.

When the decoration is no longer needed, remove greens and grind the dry bread for bird feeding.

ANOTHER CENTERPIECE

Materials needed:

Chicken wire (small mesh)

Branches of evergreen

Soap powder (Tide)

Perma-starch

Red sugar such as you use on cookies for decoration

Directions:

Crush chicken wire into a round piece about 7" in diameter and 2" high. The bottom should be flat. Stick branches into mesh until well covered. Mix 1 cup of soap powder with 4 tablespoons of Perma-starch and stir until creamy. Spread or drip on branches. While still moist, sprinkle on red sugar for color. This centerpiece may be further decorated by adding small colored Christmas balls or small cones of varying heights made of metallic paper.

Tell the story of the Christmas card

In early 19th-century England it was common practice for children to write "Christmas pieces" to show their year's progress in handwriting skill. Then in 1842, a 16-year-old boy named William Egley designed and made a card showing a family scene at Christmas.

The idea caught on, and several wealthy men designed cards which could be sent out to take the place of their traditional Christmas or New Year's visit. By 1860 Christmas cards were on the market. In America, Louis Prang designed many beautiful scenes in his Boston shop. But soon many cheap cards were being made, and people forgot their real meaning as expressions of brotherly love and friendship.

Today, although more than two billion cards are sent annually, many people have begun to go back to the custom of making their own cards, or sending a personal message with each one. Among the cards that can be purchased this year are charming replicas of the old German "Advent-Christmas" cards, with windows or doors which lift up each day until Christmas, revealing scripture verses or familiar Christmas carols.



That Holy Thing

They all were looking for a king
To slay their foes and lift them high,
Thou cam'st, a little baby thing
That made a woman cry.

O Son of Man, to right my lot
Naught but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!

My how or why thou wilt not heed,
But come down thine own secret stair,
That thou may'st answer all my need—
Yea, every bygone prayer.

—George Macdonald

AT YOUR SERVICE

LIBRARY SERVICE

Have you heard of Boston's **General Theological Library**? This interdenominational institution will mail books to you anywhere in the United States. There is no charge except fines for overdue books and postage if you are stationed outside New England. For New England addresses the library pays the postage both ways. A letter from the librarian says: "We will be glad to do anything we can to serve chaplains in the armed services."

Periodicals may be borrowed also—all but the current numbers.

Old books may be kept three weeks and renewed for three weeks. New books may be kept two weeks only. Time is counted from the day the book is received by the borrower until he mails it back.

Four times a year the library publishes a Bulletin with bibliographies on timely subjects and listings of recent acquisitions.

Address: General Theological Library, 53 Mount Vernon Street, Boston 8, Mass.

WEST POINT

The Armor of God and *The Power of His Might* are the 1957 and 1958 West Point Sermon Books by George Bean, Chaplain, USMA. Attractively printed and bound, these pocket-size books offer sermons and prayers that

are relevant to the service situation. Of special interest is a dialogue sermon in the former book—"Whose Son Is He?" by Chaplain Bean and Assistant Chaplain Albert Fay Hill. A limited number of the books are available at cost (\$1.00) from the Chaplain's Fund, Box 65, USMA, West Point, N.Y.

MUSIC

A Bibliography on Music and the Church has been published and is available at 35¢ from the Department of Worship and the Fine Arts. National Council of Churches, 297 Fourth Ave., New York 10, N.Y.

Music for Communion: Services and Anthems is a handy collection recently published by The Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa. 1 to 4 copies, \$1.10; 5 or more, 90¢. Contains 5 complete services, 7 anthems, and 3 additional responses.

PAPERBACKS GALORE

You can get almost any quality paperback you may want by ordering from the Georgetown Paperback Bookshop, 3206 O St., NW, Washington, D.C. Lines carried by this special shop include Signet, Mentor, Harvest, Compass Books, Ballantine Books, Beacon Press, Anchor, Ace, Anvil, Bantam, Cardinal, Crest, Dover, Evergreen, Penguin, Pelican, Popular Book, Phoenix, Scribner's, Harper Torchbooks, Vintage Books, Pocket Books, Meridian Books, Noonday, Doubleday Image Books, Modern Library, Simon & Schuster, and Universal.

STORIES FIT TO TELL



Selected by

CARL W. MCGEEHON

Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

Deep Appreciation

Following an introduction and an enthusiastic reception by the audience, the speaker said he was reminded of the farmer who went out on a cold winter morning to milk his cow. The snow was piled high, and the cow was standing in it hip deep. After he had shoveled away the snow and started to milk, the shivering cow turned her head and said, "Thanks for the warm hand."

—FROM CHAPLAIN HARRY MCKNIGHT

Send-off

We want to assure our honored guest that we are giving him this gift, not because we are glad to see him go, but because we want him to think of us occasionally in his new surroundings. We want him to understand that this gift is to be a

memento. And we should get our pronunciation straight. You have heard the story of the servant who asked her mistress if she would be good enough to advance her a few dollars out of her month's wages. "You see, ma'am," she said, "our minister is leaving, and we are collecting money so that we can give him a little momentum."

Progress

Two catechumens were comparing notes on their progress.

"I'm in original sin," said the first.

"Oh, I'm away ahead of that," replied the second; "I'm past redemption!"

An Explanation

A candidate for a political office surprised everyone, including himself, by getting elected.

"How did you manage to win?" asked a friend.

"Well," said the victor, "everyone who knew me voted for the other candidate, and everyone who knew him voted for me—and he knew more people."

Excuses

Two friends were fishing one Sunday morning at a lake not far from the town in which they lived. At eleven o'clock they heard the church bells ringing.

Said the first, "If we hadn't come fishing, we'd be in church now."

"Oh, no, I wouldn't," replied the other. "I couldn't go to church today

even if I was at home. My wife is sick."

Unwarranted Complaint

A marriage counselor was consulted by a disgruntled husband. "I don't know what is wrong with my wife," he complained. "When we were first married ten years ago, I was very happy. I'd come home from a hard day at the office. My little dog would race around barking, and my wife would bring me my slippers. Now everything is changed. When I come home, my dog brings my slippers and my wife barks at me."

"Well, what are you complaining about?" asked the marriage counselor. "You're still getting the same service, aren't you?"

Let's Be Practical

A baker put up a sign: BEST DOUGHNUTS IN AMERICA.

Down the street his competitor, not to be outdone, put up a sign the next day: BEST DOUGHNUTS IN THE WORLD.

A little farther down was another baker. He thought a while and came up with this sign: BEST DOUGHNUTS IN THE UNIVERSE.

Down at the end of the street was a young fellow with just a little bakery who was just getting started. He was practical and had a sense of humor. His sign went up on the fourth day: BEST DOUGHNUTS ON THIS STREET.

Definition of an Expert

I do not pose as an expert on this subject. In fact, I have resented being called an expert ever since I heard the definition of that word. An "ex"

is a has-been, and a "spurt" is a drip under pressure.

What You Don't See Won't Hurt You

Two inmates of a deaf-and-dumb institution had an argument. When the official in charge came around to smooth things out, one of the mutes was standing with his back to the other, laughing uproariously.

Said the official, talking with his fingers: "What's the joke? Why is Bill looking so angry?"

"Oh," signaled the mute happily, "he wants to swear at me and I won't look!"

Insufficient Recommendation

A speaker who had received a flattering introduction by a minister replied: "I want to thank the minister for his kind words. Although I am pleased to receive a recommendation from him, I feel like the applicant for the job of office boy who presented his credentials to a potential employer. The sour-looking old gentleman at the head of the firm read the paper carefully, then surveyed the boy searchingly.

"It is certainly a very nice thing for you to have these recommendations from your minister and your Sunday-school teacher, and I must admit you look honest," he said. "All the same, I'd like to have a few words from someone who knows you on weekdays."

Speeches

There's thorns on all the roses,

There's fuzz on all the peaches;
There never was a dinner yet

Without some lengthy speeches.



U.S. Navy Photo

By **F. F. SMART, Jr.**
Chaplain, U.S. Navy

So You've Been Passed Over

AFTER ALL, we are chaplains," wrote a friend of mine in response to a letter expressing regret that he was not selected for promotion. How true! The chaplain who is worth his salt will carry on in the spirit of St. Paul's first letter to the Christians at Corinth. Others may seek "a perishable wreath, but we an imperishable." But let's not overlook the fact that being passed over hurts the chaplain, too, as well as other officers. Moreover, in his case, it is at least a possibility that his ministry is beyond the ability of any selection board to judge fairly. Suppose we take a closer look at each of these two aspects of the situation.

What does this unhappy experi-

ence do to the chaplain's morale? In matters of this nature men are men, and, regardless of calling, reactions are likely to be rather similar.

In the first place, to be passed over is to experience a body blow to one's ego. Regardless of how objective we may try to be concerning our limitations and failures, something inside of us refuses to admit that we are not as good as the next fellow. Moreover, since "we know nothing against ourselves," the chances are that we shall be tempted to indulge in some degree of bitterness because we feel that some who were promoted have demonstrated that they are our inferiors. Granted that all this is beside the point, as far as the official record is concerned, these reactions are both natural and general, and they need to be resolutely dealt with. Because resentment is a poisonous thing, it must be curbed before additional damage to one's spirit and outlook takes place.

Another possible reaction to this unpleasant experience, opposite to the first, is a tendency to develop a sense of inferiority, since failure in any form is hard for most of us to live with. This produces periodic moodiness and self-recrimination, which have no place in a healthy outlook. Efforts at honest self-appraisal are necessary and good, as Bernard Baruch has pointed out in his autobiography, but they must be kept free of the attempt to excuse our failure on the ground that we lack ability to do better.

A third inclination revealed by those who have learned the hard way that being passed over can happen to them is to talk about it constantly. This is a temptation of the ego to

justify itself with words instead of by constructive action. Not only is it intensely boring to others to hear your theory of why you will not get that extra stripe, but also it aggravates your own already unsettled frame of mind. Talking about it is, in a sense, like throwing another log on the fire, causing it to burn and blaze when it would be better to allow the fire to dwindle to embers. The thing to do is to look ahead, not over one's shoulder, and to start immediately reshaping the future in terms of a new set of premises. After all, this is what we must do in other situations involving loss or failure. The chances are we would not change the past even if we could; the future holds a promise of better things if we are willing to work and pray for them. If we must talk, therefore, let us talk about what we are going to do and not bore ourselves or our friends with accounts of our performance in the past.

One other reaction to being passed over is the temptation to rest on the oars, adopting a "Let George do it" attitude. It takes more than a little jacking oneself up not to fall into this trap. After all, part of the incentive for doing our best has been taken away. Others, once junior to us, are now ahead of us on the list. What's the use of putting out extra effort when we can get by at half-speed ahead? Anyone knows, so this argument runs, that the best way to get along is to lie low, avoid controversy, and simply put in the time until retirement or separation. Add to this tendency toward mounting indifference to our work the likelihood that the passed-over chaplain will be given dead-end assignments, and you have

a witch's brew that can cause deep discontent in the best of us. This, of course, is a cumulative thing which gets worse each successive time a selection board fails to appreciate our sterling worth and the longer we remain in active service. The first shock, quite evidently, is not the last one!

Any or all of these unhappy elements are potentially present in the mind, heart, and attitude of the officer who has been forced to mark time with regard to promotion. He is susceptible to bitterness, envy, resentment, unhealthy self-criticism, a tendency to center his conversation on his failure, and a growing temptation to loaf, mentally and physically. No longer "on the team," he faces less challenging assignments, and this fact aggravates the whole situation. Chaplains, for all their primary commitment to God and church, are not immune to these reactions. In fact, the more serious they have been in their efforts to minister to their military contemporaries, the deeper the cut is likely to be. I can attest from personal experience with some of my friends in this category that they have carried on their work with devotion and enthusiasm; but the hurt is there, deeper because they have proved, at least to me, that they deserved promotion.

The point is this: being passed over is a difficult and a disheartening experience for those to whom it happens. It is a spiritual crisis in which chaplains are more fortunate than others because they have greater spiritual resources with which to meet it.

There is another aspect of this subject which my friend's letter

suggested in a way I had not considered before. In the Navy, and in other branches of the armed forces under different names, officers are marked regularly by seniors according to a standardized form called a "fitness report." These reports are submitted to Washington and become a basic part of the officer's record and the principal determination of his qualifications for promotion. An unsatisfactory or unfavorable fitness report usually means the kiss of death as far as promotion is concerned. Even average fitness reports have about the same result. Most of these reports on a chaplain's work are prepared and signed by line officers who, for the most part, are generous in the extreme in the way they mark their chaplains. However, it can happen that a chaplain will be graded outstanding on the basis of factors that have no relevance to his work as a clergyman when, in fact, he deserves to be written down as unfavorable, or worse. Likewise, a chaplain who has carried on a faithful ministry, without seeking publicity or favor, may receive a poor mark when he is entitled to an excellent rating. Or, it may even happen that a chaplain has had to take issue with his commanding officer on a matter of principle and therefore has been branded as unco-operative. These things are inevitable in any fitness-report system. Probably on the whole a reasonably fair and equitable result is obtained across the board as a result of the system's operation. Nevertheless, anyone who has served for an appreciable period of time as a chaplain knows that the system is not perfect, that injustices do occur, and that, in general, the rating of

chaplains by line officers is likely to leave something to be desired.

Here again the point can be summed up succinctly: failure of selection need not mean necessarily the failure of one's ministry. True, one has failed to win approval of his performance of duty as a commissioned officer. Promotion and a successful career are the best evidence that one has filled the bill. Nevertheless, there is always the legitimate possibility that one's ministry has been faithful and effective and needs no apology whatever, regardless of fitness reports and selection boards. This might be compared in value with the claim to having been right in an automobile accident where holding the right of way too long resulted in a trip to the hospital. Even so, I agree with St. Paul that ultimately what counts is God's judgment. "It is the Lord who judges me."

Each one going through the disappointment of being passed over must live with himself. Some know why it happened to them; others never will be able to figure it out. Reactions to the experience will vary widely, depending on the individual's personality and sense of values. All will find it a jolt, one way or another; and it is a safe bet that none of the victims would wish their best friends to join the crowd. Notwithstanding all this, being passed over can be a good test of a chaplain's integrity and of his sense of proportion. If he meets it with courage and faith, it is certain that he will emerge a stronger man, especially if, in that possibility of possibilities, his ministry has been such that he can hold his head high in any company.

REVIEWS

Christology and Myth in the New Testament by GERAINT VAUGHAN JONES. Harper 1956. 295 pp. \$4.50.

For nearly 40 years now, European Protestant thought under Barth's leadership has been trying to make its teachings as faithfully *biblical* as possible, without much regard for those problems of adjustment between Christian doctrine and the "modern mind" to which liberal theology before Barth gave so much attention. Now at last, through Rudolph Bultmann's radical proposal to "demythologize" the biblical message so as to make it meaningful for the modern man, the old problems raised by liberal theology are coming back into European theology in a new form. Whoever wants to understand contemporary European theology must come to grips with the issue raised by Bultmann.

This book by Geraint Jones, a Welsh Congregationalist who has studied with Bultmann at Marburg, is a very good means of coming to grips with this issue.

In Part I, Bultmann's conception of the "mythological" element in the New Testament and his distinction between its merely historical (*historisch*) and its permanently ongoing (*geschichtlich*) elements are carefully stated and examined.

In the other three parts, Jones looks independently at the alleged

mythological elements in the gospel, especially as they affect the central New Testament doctrine of Christ as the Lord who comes from above and overcomes the hosts of darkness; and he draws his own conclusions. Other conceptions of "myth" besides Bultmann's—such as Mannheim's, Urban's, Reitzenstein's, Toynbee's—are considered; and other ways of restating the truth behind the myth besides Bultmann's "existentialist" way are likewise explored.

The book is so rich in scholarly cross references that the reader may easily lose his way and get bogged down in matters of detail. Yet if he will first read the Preface and the "Summary of Argument" prefixed to each of the three parts, and will re-read them as often as he loses his way, he will find oases along the dry trail, such as the remarkable chapter on "The Lordship of Jesus and the New Testament Theology," and he will arrive at some powerful constructive conclusions in Part IV.

How far does Jones agree with Bultmann? His agreement is best expressed on page 10 in his own words: "The need to restate in language compatible with twentieth-century thought what the New Testament writers stated in theirs is as urgent today as it ever was. Bultmann's achievement has been to force this upon the attention of a theology which, reacting from the Liberal tradition, had grown complacent in

seeking support in a recovered, and possibly excessive, biblical emphasis."

On the other hand, Jones feels that Bultmann too easily dismisses, on unconvincing form-critical grounds, the portrait and doctrine of Christ in the Synoptics and Acts, in which there is comparatively little mythology. Even in the Pauline and Johannine doctrine of Christ there is no such mythology as Reitzenstein describes in his study of the pagan mystery cults. Apart from an ancient world view, the "three-storeyed universe," not really essential to the central message, there is less to demythologize in Paul and John than Bultmann thinks: what myth they use is mainly the story, imaginative and unverifiable in detail, of God's activity in Christ for man's deliverance from evil. The truth in this myth is not to be reduced to the existential self-knowledge which is all that Bultmann's too subjective view can see. Biblical myths embody truth about God as well as man. They differ from pagan myths in being based on actual historical events, which they express in imaginative "archetypes" as ancient as mankind; and they are more normative for Christian thought than the changing philosophies (such as existentialism) through which each generation must try to interpret them. The great central myth of the New Testament remains "substantially unchanged" through all these interpretations. "The unchanging substance," says Jones (p. 281), "is the New Testament affirmation that Jesus is Lord."

Nowhere in the book is there any reference to the bearing of the Dead Sea Scrolls on New Testament interpretation. The usual view that Paul

and John were greatly influenced by their Greek environment is accepted without discussion. If the evidence of the Scrolls that John was more influenced by late Jewish covenant-thinking than by Greek mythological thinking were taken more seriously, the author's case would be still further strengthened for the mainly non-mythological character of the New Testament—except as all religious thought needs to be expressed in "myths" in the sense of *imaginative symbols reaching out beyond the events of time to their ineffable eternal meaning*.

—WALTER MARSHALL HORTON, *Professor of the Philosophy of Christianity, Oberlin Graduate School of Theology*

"J. B." by ARCHIBALD MACLEISH.
Houghton Mifflin 1958. 153 pp.
\$3.50.

Greeted rousinglly by New York critics when it was first staged, last spring at Yale, then sent to the Brussels Fair as sample of the best America can do in the theater, this play would make a stunning project for church theater groups, or for discussions based on group reading of the script. It teems with germs of sermons, too.

A modern version of Job ("J. B." is a hearty, successful businessman), it raises some central questions about suffering, and Satan; but it ducks the possibility of Atonement. Christ is never suggested. Yet what MacLeish does attempt, he handles so marvelously, so movingly, that to read the play leaves the mind haunted for days, and to see it must be nearly overwhelming.

Two things MacLeish does with stunning success. First, he gives a

sense of the awful majesty of God.
For instance, in this:

Enormous pattern of the steep of stars,
Minute perfection of the frozen crystal,
Inimitable architecture of the slow,
Cold, silent, ignorant sea-snail:
The unimaginable will of stone:
Infinite mind in midge of matter.

Second, he looks unflinchingly at
the fact of tragedy, through Job, who

. . . fixes

All his hopes on little children
One night's fever or a running dog
Could kill between the dark and day;
Plants his work, his enterprise, his labor,
Where every planted thing
Fails in its time.

And again:

What once was cuddled must learn to kiss
The cold worm's mouth. . . .
That's the whole muddle.

He tussles with the appeal of suicide.
He grapples with the possible reasons
why a blameless man might have mis-
fortunes heaped upon him. One of
his speculations is

The one thing God can't stomach is a
man, . . .
That eyeball squinting through into His
eye.

But, having convincingly begun
with his lucky man and stripped him
of everything, MacLeish wobbles. It
is as if a child, playing with matches,
had started a devastating brush fire
and run, singed.

The only solution he can offer is
the soul's resilience, the return of
love. Much like the controversial
Bernstein-Hellman version of *Can-
dide*, which sang out, in the midst of

havoc, "Make *your* garden green,"
MacLeish concludes, "Blow on the
coal of the heart." For him, apparent-
ly, the answer to the mysteries he has
exposed is a kind of humanist grit.

"Who plays the hero, God or him?"
asks one line, and the play goes on
to muse:

[It's] as though Job's suffering were
justified

Not by the will of God but Job's
Acceptance of God's will.

So what began as a major effort to
deal dramatically with great ques-
tions ends lamely. There is no hint
here that an answer to tragedy might
possibly be in a God who shares in
suffering, and then shows us for our
comfort, not a coal, but a Cross.

—ELISABETH D. DODDS, *Waterbury, Conn.*

Four Existentialist Theologians, ed.
WILL HERBERG. Doubleday 1958.
346 pp. \$4.00.

The four theologians here are Mari-
tain, Buber, Berdyaev, and Tillich.
To present the significant principles
of such eminent thinkers within the
limits of a single volume is a stupen-
dous task, and success could only be
relative at best. But this book can be
recommended, especially to those
leading a busy life in any branch of
the ministry, as a reliable and read-
able survey.

An excellent General Introduction
gives us the points of agreement
among these men and their genuine
similarity. It was inevitable that their
wide differences should be somewhat
obscured or neglected.

Four short but interesting biograph-
ical notes show the religious, or non-
religious, orientation of the authors

with reference to the systems in which they were brought up, or which they later adopted. These systems are Roman Catholicism, Judaism, Eastern Orthodoxy, and Protestantism.

The substance of the volume consists of selections from their writings.

So complex and subtle a writer as Berdyaev cannot well be summarized in a few selections. Some readers may wonder whether he can be described as an existentialist at all. But when his ideas are brought into such close proximity to those of Buber and Tillich, his affinity with the sources of their thought becomes apparent. The main difficulty in selecting from such a voluminous author arises from the growth and change in his system owing to the enterprising and vital nature of his work.

It may be observed that this volume has not made use of three of Berdyaev's greatest books—namely, *The Destiny of Man, Spirit and Reality*, and *The Beginning and the End*—and that it suffers from this defect. Consequently, it also lacks a satisfactory description or analysis of the *meonic* principle.

Whereas Berdyaev's best work belonged to an earlier period in his career, Tillich's best work quite definitely belongs to his latest. Longer quotations from both volumes of Tillich's *Systematic Theology* might have rendered this theologian's thought more lucid and readable. Volume I, on God, becomes more illuminating after a perusal of Volume II, on Christ. This development has an important bearing on Tillich's value, not only in the realm of theology, but also in philosophy of religion, his earlier fruitful domain.

The present reader found the selections from Buber of the greatest interest. Here the course of his thought is set forth with such force and clarity that we see him as a constructive existentialist theologian of the first order. The inclusion of Buber with Maritain and Tillich, with their strong dogmatic tendencies, is salutary; for he says (p. 189): "Dogma . . . has become the most exalted form of invulnerability against revelation." The freshness and depth of these selections from Buber will be a constant source of suggestion in further reading.

The compiler has indicated what Maritain owes to Thomist theology in the main structure of his system; but his debt to Sartre is equally apparent, even in these selections. His description of the nature of evil, while not so profound as Tillich's, is nevertheless very relevant to our age and to our problems.

This book will repay close study. It is full of suggestive ideas, always within the context of ontology. At the same time, these thinkers illuminate our dire human situation. In Herberg's words: "When they theologize, they theologize in the midst of life, and with relevance to all the issues of life."

—STEPHEN OWEN TUDOR, *Minister of Moriah Presbyterian Church, Caernarvon, Wales*

The Undiscovered Self by C. G. JUNG. Little, Brown, 1958. 113 pp. \$3.00.

When a psychiatrist, one of a cult often hostile to religion, writes a clearly religious book, that alone is news. Not only is this little book

religious, but it analyzes the central political puzzle of our time from the standpoint of faith.

In this jittery present, as every anxious newspaper reader knows, the blood pressure, digestion, disposition—or drunkenness—of a few men could affect everyone. As Jung puts it: "It needs only an almost imperceptible disturbance of equilibrium in a few of our rulers' heads to plunge the world into blood, fire and radio-activity."

Yet in contrast to this is the equally crucial fact that the individual is engulfed, as never before, in the mass. "We all say that this is the century of the common man. . . . In reality man is the slave and victim."

So Jung sets up our dilemma: on one hand, our immersion in bigness; on the other, our perilous dependence on the decisions of a few men.

Chaplains, serving in one of the biggest groupings of all, the defense establishment, would find Jung's analysis of bigness thought-prodding. "Religion as Counter-Balance for Mass-Mindedness," which is one of Jung's chapter heads, might also have titled the book.

"Where love stops, power begins, and violence and terror," he asserts, and goes on, "The free society needs the bond of . . . a principle of a kind like *caritas*, the Christian love of your neighbor." Then he asks how an individual can be free to love. Faith, he feels, is the freeing factor.

Jung's political analysis, while probably necessary to introduce his case, is a bit bumbling—perhaps because it is ponderously translated from the German. James Reston, in his New York *Times* columns, has

said it all, and better. But having awkwardly set up his questions, Jung masterfully answers them.

The individual must, he says, re-assert himself by understanding his inmost nature, however darkly fearful and forbidding that undiscovered self may be. Only after knowing himself can man be ready to know and love others.

Jung believes religion can help us to attain this self-knowledge. "Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically for once?" he asks. "I am convinced that it is not Christianity but our conception of it . . . that has become antiquated in face of the present world situation. The Christian symbol is a living thing that carries in itself the seeds of further development."

Jung tartly and truly criticizes our bickering denominationalism. He dislikes the way churches try . . . to rope the individual into a social organization . . . instead of raising him out of the torpid, mindless mass."

He occasionally shows theological naïveté. He apparently hasn't bothered to understand the doctrine of the Incarnation, or the doctrine of the church as "the body of Christ," bound by covenant, under God. But we can welcome him gratefully as the ally of religion.

The end of this small volume might be straight out of Tillich. Lofty in content and form, it concludes: "We are living in what the Greeks called *the right time*—for a metamorphosis of the gods; i.e., of the fundamental principles and symbols. . . . The unconscious man within us is changing. . . . Does he know that he is on the

point of losing the life-preserving myth of the inner man which Christianity has treasured up for him? . . . I am concerned with the fate of the individual human being—that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal.”

—ELISABETH D. DODDS, *Waterbury, Conn.*

Love, Skill and Mystery: A Handbook to Marriage by THEODOR BOVET. Doubleday 1958. 188 pp. \$3.50.

This volume is far more than one of the highly publicized marriage manuals, and it deserves the enthusiastic reception it has already received—more than 100,000 copies sold in Europe. The author is a Swiss, Protestant doctor and marriage counselor, widely in demand as a lecturer, and a member of groups like the International Union of Family Organizations, a consultative body of the United Nations and UNESCO.

Dr. Bovet has written a highly important book for married couples and also for counselors and pastors. David R. Mace, professor of human relations in Drew University, has written the Foreword, in which he says:

I cannot believe that there exists a married man or woman who will not be the better for reading what Dr. Bovet, out of his life-long experience, has to say. . . . I believe that no serious student of marriage, no teacher or counselor in the family field, can afford to ignore the contribution Dr. Bovet has to make to our quest for a wholesome, balanced understanding of the true nature of

the relationship between man and woman.

Add this: Put the book in the hands of young couples as they prepare for marriage or as early in their married life as possible. It will do much to set their relationships on a high plane.

It is probable that no such book as this has ever been written before—one with the depth of knowledge and understanding of marriage relationships, the skill and training of a psychologist and physician, with the thought of a penetrating and dynamic Christian.

(Reprinted by permission from the Presbyterian Outlook)

Prophetic Preaching: A New Approach by OTTO J. BAAB. Abingdon 1958. 159 pp. \$2.50.

This is a book about the preaching of the prophets, but it is more than a book on preaching and more than a study of the prophets. Dr. Baab, professor at Garrett Biblical Institute, Evanston, Ill., has written it “for the preacher who seeks to discover a source of power and effectiveness which will manifest itself in the pulpit.”

Prophetic preaching is keenly scrutinized in chapters on its passion, problems, purpose, perspective, proclamation, and promise. We see the prophetic preacher as a supremely dedicated man whose main purpose is to speak “fully, courageously, confidently, and devoutly” for God. To accomplish this purpose, he must be imbued with the powerful Spirit of God.

“To declare the passionate desire

of God for the devotion of men, for their wholehearted faith and loyalty, to display his majesty and holiness that they may adore him and, adoring him, be restless until they rest in the acceptance of his commands, to magnify his name above all names so that every lesser allegiance may be brought into subjection to him—this is the essence of the true prophet's sermon, the reason for his fierceness and his occasional tenderness."

Dr. Baab discusses such problems as drinking, sensuality, injustice, lust, popular religion, and tensions between social and personal groups in the light of the prophets. Modern preachers would do well to heed the warning about confusing contemporary issues with eternal issues, a distinction vividly explained by the author yet seldom understood by contemporary preachers.

This book analyzes the prophets' preaching as a criterion to help present-day preachers re-evaluate their preaching in the light of the prophets and to revitalize modern preaching. It is supremely well written to accomplish these aims.

Prophetic Preaching: A New Approach is a disturbing book for preachers satisfied with their preaching, a rebuking book for those who regard preaching too lightly, a helpful book for those who are puzzled how to preach more effectively, and an inspiring book for those who yearn to make their sermons more God-centered and Bible-centered.

Conscientious preachers would do well to digest this book thoroughly before turning to other books dealing with the techniques of sermon preparation

and delivery. It will reveal the basic foundation without which all preaching is meaningless.

—ROBERT M. RUTAN, *Chaplain (Lt. Col.)*, USAF

The Church Faces the Isms, ed. ARNOLD B. RHODES. Abingdon 1958. 304 pp. \$4.50.

All who are alert to the spiritual issues of our day are aware of the fact that there are many competing claims on men, each of which seeks their loyalty. Some of these are highly organized while others are not. The faculty of Louisville Presbyterian Seminary have written this volume to help leaders in the Christian church to understand, and to deal effectively with, some of the movements that challenge "main-line Protestantism" in particular ways. From the perspective of historic Protestantism, they survey these competing ideologies—the isms—in contemporary life which distract the hearts and minds of men.

The isms discussed include not only sects of Protestantism but also Roman Catholicism, Judaism, and other, current cultural, movements. The grouping, following two introductory chapters, is isms predominantly biblical, including fundamentalism, Adventism, dispensationalism, and perfectionism; isms both biblical and cultural, including Judaism, Roman Catholicism, denominationalism and ecumenism, and the healing sects; and isms predominantly cultural, including totalitarianism, fascism and communism, racism, naturalism, scientism, modernism, and secularism.

In the judgment of this reviewer, the authors have done an excellent

piece of work, which should be of very real service to the church. The essays are well written: they are both informative and interesting. Occasional humor does not detract from the volume; and the good judgment evident in many a passage where the author touches a tender spot, as in the discussions of fundamentalism and perfectionism, further enhances its value. In discussing the latter ism, the author shows Wesley's caution in developing the doctrine of holiness and his aversion to the "open testimony" of holiness by one who thought he had attained it.

—M. EUGENE OSTERHAVEN, *Professor of Systematic Theology, Western Theological Seminary, Holland, Mich.*

The Church School by PAUL H. VIETH. Christian Education Press, Pa., 1957. 279 pp. \$3.50.

The lot of many a service chaplain is to find himself plunged into the middle of parish problems after a number of years of troop and/or administrative duties. What, if anything, he may have learned in seminary and pre-service parish ministries about the mechanics and problems of running a Sunday school has long since been largely forgotten. The problem of handling people is often simple compared to the problems of handling the organization and materials of the religious-education program. The far-from-ideal conditions provided at most military installations for the Sunday-school program add to the difficulties of the military ministry.

This book, written by the Horace Bushnell Professor of Christian Nurture at Yale Divinity School, is the

product of forty years' experience in almost every phase of religious education. One of its virtues is that it does not require the last word in equipment to be helpful. It covers organization, administration, and supervision, as well as curriculum and other problems that bother the busy chaplain.

It is recommended that the Chaplain's Fund order two copies of this book—one for the chaplain's own study, and the other to be lent to the superintendent and other leaders in the Sunday school. One of the most valuable sections is the chapter on "Problems in Church School Leadership," a 13-page summary in question form with page references to indicate where the answers may be found.

This is Dr. Vieth's fifth book on the practical aspects of religious education. It presents a happy combination of theory, practical experience, and sound advice.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.), USA*

Conscience on Campus by WALDO BEACH. Association 1958. 124 pp. \$2.50.

Many college students worship false gods of security, conformity, and adjustment. Dr. Waldo Beach, professor of Christian ethics at Duke Divinity School, contends.

Dr. Beach, popular campus speaker, describes student motives, behavior, and problems, taking his examples from the current college scene.

This valuable book will help chaplains understand recent college graduates who have just entered service. Religious leaders and commanders

need to know that some graduates have what Dr. Beach calls an "unventuresome spirit, 'to play it safe.'"

This book, an interpretation of Christian ethics, also is fine material to lend to servicemen who plan to enter college upon completing their duty tour. It is a basic orientation work for them: it lists dilemmas they will face and suggests the needed resources for overcoming worries.

The author believes that "college students are beset by anxieties and deep confusions." He suggests that symptoms of these tensions are drinking, cheating, sexual experimentation, worship of grades, fraternity politics, profanity.

Dr. Beach recommends that students apply the norm of faithful love. The result will be more value and meaning. Truth will be viewed in unity rather than fragments. Students will develop a stewardship of self.

—JAMES W. CARTY, JR., *Religious News Editor*, The Nashville Tennessean

Ten Makers of Modern Protestant Thought, ed. GEORGE L. HUNT.

Questions and Answers on Religion by JACK FINEGAN.

Religion and Health, ed. SIMON DONIGER.

Denominations—How We Got Them by STANLEY I. STUBER.

Modern Man Looks at the Bible by WILLIAM NEIL.

The Bible When You Need It Most by T. OTTO NALL.

These six "Reflection Books," published by the Association Press, belong to a series of paper-covered, pocket-size editions of approximately 125 pages each, priced at 50¢ a copy. All but the last volume are condensed

reprints of larger editions. In the first book, 10 foremost exponents of today's religious beliefs epitomize the central elements in the teachings of Schweitzer, Rauschenbusch, Temple, Kierkegaard, Barth, Brunner, Niebuhr, Tillich, Bultmann, and Buber and interpret the impact of these teachings upon 20th-century Protestantism.

Dr. Finegan answers clearly, cogently, and convincingly the 40 "most-often-asked" questions on religion. These concern God, Jesus Christ, the Bible, the church, and immortality.

Editor Doniger of *Pastoral Psychology* presents seven articles written by five theologians and two psychiatrists revealing how religious faith and prayer contribute to the healing of mental and physical illness.

Denominations—How We Got Them is too condensed to present the story of the origin, growth, organization, and fundamental beliefs of even one major denomination, let alone attempt to cover the Roman Catholic Church and the smaller sects.

Dr. Neil shows how the Bible can help modern man to find his place in the universe, discover his relationship and responsibility to the Creator, and through the Christian witness find meaning and purpose in life working with God in shaping the history of the future.

The last volume, by the editor of the *New Christian Advocate*, presents apt Bible meditations that offer guidance and fortitude to those facing mental, physical, emotional, and spiritual perplexities.

—ALFRED L. MURRAY, *Chaplain (CDR)*, USN

NOTES

by Elizabeth P. Lam

Caught in the Middle by GLORIA M. WYSNER. 116 pp. \$2.95 (pa. \$1.50).

The Lands Between by JOHN S. BADEAU. 138 pp. \$2.95 (pa. \$1.75).

Middle East Pilgrimage by R. PARK JOHNSON. 164 pp. \$2.95 (pa. \$1.50).

New Voices, Old Worlds by PAUL GEREN. 116 pp. \$2.95 (pa. \$1.50).

A Tool in His Hand by ANN M. HARRISON. 170 pp. \$2.75 (pa. \$1.50).

The publication this year by Friendship Press of five books on the Middle East could not have been more timely. Each is written by an American who has had long and close association with this area and is deeply committed to the missionary enterprise. Each author knows intimately people in the various countries of this area—their hopes and aspirations, their economic and political frustrations, and the effect on them of the East-West conflict. As one troubled event follows another, it is very important—one might even say imperative—that the bonds of human understanding between the peoples of this region and of the United States not be broken.

The American people—even those in the churches—are largely unaware that Protestant missionaries have been in this area since 1820 and that today some 1500 are active there in medical, social, and educational services. Up until the events of the post-war world, missionaries were the chief bridges between this part of the Orient and the Occident, and they have constituted a major res-

ervoir of good will toward the United States. If one reads between the lines of these books, they have much to say that is pertinent to our foreign policy.

With apologies for such a lengthy introduction, let us turn briefly to each book. Gloria M. Wysner's is as absorbing as a novel. She relates with rare sensitivity and honesty events in the lives of people whom she knows and uses these with great skill to illumine the issues that lie at the root of current unrest and political turbulence. She is convincing and heart-warming.

More systematic is Mr. Badeau's compact, readable "introduction" to the region. Its history, geography, culture and religion, political developments, contemporary issues, and the role of the missionary as a mediator between two cultures are presented briefly but ably.

R. Park Johnson has written another excellent introduction, primarily from the viewpoint of contemporary social and political problems. The missionary enterprise is discussed with acumen in this context.

Paul Geren has given a vivid account of the lives of 15 Christian leaders. With the exception of Charles Habib Malik of Lebanon, few of them are widely known. A more detailed account of Dr. Paul W. Harrison, who pioneered in medical work in Saudi Arabia, is told by his wife. These two books give a fresh appreciation of the courage and devotion of missionaries.

Both the Badeau and the Johnson books could be used as "textbooks," supplemented by the human-interest stories of the other books.

Encyclopedia of Religion, ed. E. ROYSTON PIKE. Meridian 1958. 406 pp. \$5.95 (pa. \$1.95).

A useful and reliable dictionary of theological and philosophical terms, religious rites, practices, churches, etc. Exceedingly comprehensive for a volume of its size, and especially helpful for the meaning of non-Christian religious terminology.

Barriers to Belief by NORMAN F. LANGFORD. Westminster 1958. 96 pp. \$1.00.

Another addition to the Layman's Theological Library, this is an "apologetic" for the Christian faith. The author states that contemporary skepticism or agnosticism arises chiefly from our secular scientific outlook and that such cardinal Christian beliefs as the miracles, the divinity of Jesus, predestination, and heaven and hell need to be restated so that their significance and meaning will be acceptable to the thoughtful person of our day. He handles these familiar themes in a traditional way. In the opinion of the reviewer, the author fails to catch the mood or the psychological need of modern man by stating the problem of modern man chiefly in rational terms.

Christianity and Communication: The Principles and Practices of Effective Communication of the Christian Message by F. W. DILLISTONE. Scribner 1956. 156 pp. \$3.00.

This is comparable in some ways to Hocking's *The Coming World Civilization*, recently reviewed in this column. The author, dean of Liverpool Cathedral, England, is

here concerned with two contemporary problems in communicating the Christian message.

There is, on the one hand, the historical gulf separating our civilization from that of the early church, when the theology of the church took shape, and the resulting difficulty of presenting the Christian message in a form that will have meaning to our contemporaries.

On the other hand, there is the gap between contemporary cultures, with the fundamental problem of interchange when the angle of the other's vision seems distorted.

Dillistone not only suggests original verbal and visual ways and means to convey the Christian message but also analyzes the philosophic issues of communication stemming from cultural anthropology. The book has much to offer both the minister and the missionary.

Hasidism and Modern Man by MARTIN BUBER (trans. MAURICE FRIEDMAN). Horizon 1958. 256 pp. \$4.00.

Martin Buber, the great and elderly philosopher, has brought together a collection of essays ranging from one written especially for this volume to an article on Hasidism written in 1908. The volume has unity, however, because it seeks to present a little-known Jewish mystical movement and its potential contribution to the contemporary world. Hasidism arose in East Europe in the 18th and 19th centuries and gave to the Jewish "community" deeply religious meaning. Its religious insights, according to Buber, have universal significance. He feels that its concepts will give

unity and meaning to a world in which the sacred and the profane have become separated and men have lost their sense of common humanity and oneness. The book does more: It gives fresh and shining vitality to religious ideas that familiarity may have dulled.

Addresses of publishers whose books are reviewed above

ABINGDON PRESS, 201 Eighth Ave., South, Nashville, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

CHRISTIAN EDUCATION PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

DOUBLEDAY & Co., 575 Madison Ave., New York 22, N.Y.

FRIENDSHIP PRESS, 257 Fourth Ave., New York 10, N.Y.

HARPER & Bros., 49 E. 33rd St., New York 16, N.Y.

HORIZON PRESS, 220 W. 42nd St., New York, N.Y.

HOUGHTON MIFFLIN Co., 2 Park St., Boston, Mass.

LITTLE, BROWN & Co., 34 Beacon St., Boston 6, Mass.

MERIDIAN BOOKS, 17 Union Square, New York 3, N.Y.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

Books Received

MORAL LEADERSHIP

"In God We Trust": The Religious Beliefs and Ideas of the American Founding Fathers, ed. NORMAN COUSINS. Harper 1958. 464 pp. \$5.95.

"This book," says Navy Chaplain Francis L. Garrett, "should be in the library of every chaplain who seeks to do any original work in our Moral Leadership or Character Education pro-

gram." He finds the book "a valuable resource volume for anyone who seeks to interpret the theological concepts that underlie our constitutional tradition."

MISSIONS

In addition to the Friendship Press books reviewed by Miss Lam above, a number of other publications from this press support the current interdenominational study of the Near East and of North America. These include a 50¢ packet of four one-act plays, a paperback picture book of the Middle East (60¢), the booklet *Fun and Festival from the Middle East* (50¢), and two cloth books on North America—*Concerns of a Continent*, edited by James W. Hoffman (\$2.95), and *The Shadows They Cast*, personality sketches by Janette T. Harrington (\$2.95).

MISCELLANEOUS

The New Testament in Modern English, trans. J. B. PHILLIPS. Macmillan 1958. 575 pp. \$6.00.

Anyone possessing the least acquaintance with the author's previous translations of portions of the New Testament (*Letters to Young Churches*, *The Gospels*, *The Young Church in Action*, and *The Book of Revelation*) will welcome this combination of the four volumes in one, which now covers the entire New Testament.

Christmas in Our Hearts by CHARLES L. ALLEN and CHARLES L. WALLIS. Revell 1957. 64 pp. \$1.00.

Most Christmas booklets that reach this desk are of small value. But here is one worth giving to a friend, or pondering yourself as the starter for a series of Christmas meditations.

The Complete Book of Submarines by CDR C. W. RUSH, USN, W. C. CHAMBLISS, and H. J. GIMPEL. World 1958. 160 pp. \$4.95.

Using more than 100 photographs and diagrams and large-size pages (8"x11"), the authors tell the fascinating story of submarines from the time of the first successful undersea venture by Alexander the Great to the operation of the nuclear-powered submarines of today.

NEWS ROUNDUP

CHAPLAINS

The new Deputy Chief of Army Chaplains is **William J. Moran**, who before his recent appointment was 8th U.S. Army Chaplain in Korea. Chaplain Moran, a Roman Catholic, entered the chaplaincy in 1933. He is a native of San Francisco.

Reserve Chaplain **William E. Collins** has been selected for Rear Admiral in the U.S. Navy Chaplain Corps. He will fill the one billet for a flag officer in the Chaplain Corps Reserve.

Chaplain Collins, a Roman Catholic, had active duty in the Chaplain Corps from 1937 to 1946. He is presently serving as priest at the Star of the Sea Church, Salisbury, Mass.

Air Force Chaplain **Henri A. Hamel** has succeeded Chaplain **William J. Clasby** as "Chaplain Inspector" in the Office of the Inspector General.

A USAF bandsman has dedicated



Official U.S. Navy Photo

Mitsuo Fuchida, the former Japanese Navy captain who led the Pearl Harbor attack, shows two American sailors and a Japanese officer and enlisted man of the Japanese Maritime Self-Defense Force the passage of Scripture that led him to become a Christian—Luke 23:34.

his first hymn to "Chaplain (Major General) **Charles I. Carpenter**, Chief of Chaplains, USAF, August 1949-August 1958." The hymn, "Jesus Walked on the Water," was composed by Master Sergeant **Ivan D. Genuchi** and published by the Ludwig Music Publishing Co.

Harrison Kinney, a 1946 West Point graduate, has returned to the Army as a chaplain. While stationed at Stuttgart, Germany, he decided to study for the ministry. After receiving his B.D. degree from San Francisco Theological Seminary, he was recently assigned as assistant Protestant chaplain to Letterman Army Hospital, Presidio of San Francisco, Calif.

The Air Force has announced that courses for Protestant chaplains at the **Hogg Foundation for Mental Health**, U. of Texas, Austin, Tex., are scheduled for Jan. 12-Feb. 6, 1959, and May 2-29, 1959.

A third retreat for **Lutheran chaplains** will be conducted Jan. 13-14, 1959, with **George Aus** as retreat master, at St. Mark's Lutheran Church, San Francisco, Calif. Aus was scheduled to conduct earlier retreats, also, in Washington, D.C., and Dallas, Tex. The retreats are arranged by the National Lutheran Council. Dr. Aus, who is vice-president of Luther Theological Seminary and professor of systematic theology, is a member of the Editorial Advisory Council of **THE CHAPLAIN**.

Charles W. Marteney, formerly staff chaplain, Strategic Air Command, has been reassigned as staff chaplain to the Tactical Air Command, Langley AFB, Va.

Marteney has been succeeded at SAC by **George S. Wilson**, who was

reassigned from the Air Research Development Command.

John S. Bennett, formerly Protestant chaplain at the U.S. Air Force Academy, has been reassigned to Headquarters, Eastern Transport Air Force, McGuire AFB, N.J.

Edward M. Mize has replaced **Gregory R. Kennedy** as deputy chaplain at Second Army Headquarters, Fort George Meade, Md.

John A. DeVeaux was recently transferred from USAREUR to Fort Carson, Col., where he is the post chaplain. His former duties as post chaplain at the Heidelberg Post have been assumed by **Herman J. Kregel**.

Edwin L. Kirtley is the new post chaplain at Fort Lewis, Seattle. **Carl F. Gunther** has taken his place at Army Air Defense Command, Ent AFB, Col.

Robert M. Homiston, 4th U.S. Army Chaplain, is replacing **Lisle Bartholomew** at Headquarters, U.S. Army, Alaska.

Navy Chaplain **John J. O'Connor**, who was recently awarded the Legion of Merit for his part in the Moral Leadership Program, is the only chaplain assigned to the new Standing Committee on Leadership working under the Chief of Naval Personnel.

The first Executive Development Seminar for Chaplain Corps officers was attended by the following Navy chaplains: **Arthur R. Anderson**, **Henry E. Austin**, **Charles J. Covert**, **Francis L. Garrett**, **Edward J. Hemphill**, **Orlando Ingvaldstad**, **John H. Markley**, **Emmett T. Michaels**, **Elihu H. Rickel**, **Herman J. Schnurr**, and **Earl D. Sneary**.



Chaplain (Lt. Col.) Murphy A. Lanning is believed to be the first chaplain in the Air Force to fly faster than the speed of sound. After his first flight in an F-100 Supersabre he was given a "Mach Buster Certificate" by the North American Aviation Co. A veteran of World War II and the Korean conflict, Lanning is Deputy Staff Chaplain of the all-supersonic 12th Air Force, stationed at Waco, Tex.

Official U.S. Navy Photo

helping the succession of Norwegian chaplains assigned to its mobile surgical hospital, which was later established at Seoul.

The following Southern Baptist chaplains have been promoted to major in the Army: Racy L. Akins, Boyce H. Creamer, William E. Gamble, John P. Kirkpatrick, and James A. Skelton.

Air Force Chaplain Gerritt E. Mouw has been called to the Presbyterian Church, Monroe, Wis.

Army Chaplain Caesar J. Auerbach has been called to the First Presbyterian Church, Bangor, Wis.

Six Army and Navy chaplains are taking the current one-year residency program in advanced marriage counseling at the Menninger Foundation, Topeka, Kans.: Emmett J. Cashman, Robert L. Deal, Thomas S. Johnson, Donald C. LeMaster, Julian P. Moorman, and Robert R. Moss.

A chapel for patients at Walter Reed Hospital, Washington, D.C., was dedicated Sept. 26. Ramps leading from the main hospital to the chapel make it accessible to patients on stretchers, in wheel chairs, or on crutches.

The *Navy Chaplains Bulletin* reports that a Protestant Chaplains' Book Club has been meeting regular-

This project was initiated by the Chief of Chaplains and was carried out in co-operation with the Navy Management School at Monterey, Calif.

Daniel B. Jorgensen has been named project officer to write a history of the Air Force chaplaincy. He has been assigned to Special Activities Group at Fort Myer, Va.

When on leave last summer in Norway, Matthew D. Blair, 8th Infantry Division Chaplain stationed at Bad Kreuznach, Germany, received a gold medal from the Norwegian-Korean Society—an expression of appreciation to Chaplain Blair for his help during the Korean conflict. He is credited with giving continuity to the society's religious program by

ly for two years at Great Lakes. "Among the books reviewed during the past year have been *The Great Divorce*, by C. S. Lewis; *Christianity and Culture*, by H. Richard Niebuhr; *The Fall*, by Camus; *The New Glass*, by Milvan Djilas; and *The Word of God and the Word of Man*, by Karl Barth."

Stewart P. Robinson was recently assigned to Kodiak Naval Base in Alaska. He is the son of Dr. Stewart M. Robinson, pastor of Second Presbyterian Church, Elizabeth, N.J., who is a former chairman of The General Commission on Chaplains. Father and son were both commissioners to the uniting assembly of the Presbyterian churches.

Mark R. Thompson, formerly chaplain at the U.S. Naval Air Station, Lakehurst, N.J., has been called to Westminster Presbyterian Church, Scranton, Pa.

George H. Birney, Jr. (Meth.), has replaced Alfred P. Lam as Protestant chaplain at the USAREUR Religious Retreat House Area, Berchtesgaden, Germany. Chaplain Lam has been assigned to Headquarters, 7th Army.

Duncan N. Naylor is the new Plans and Operations Officer at Headquarters, U.S. Army Europe.

PERSONALITIES

Theodore A. Gill, formerly managing editor of the *Christian Century*, is the newly elected president of San Francisco Theological Seminary, San Anselmo, Calif.

The San Francisco seminary has been governed by a "President's Cabinet" since the retirement in

June 1957 of Jesse Hays Baird, who had been president since 1937.

J. Edward Dirks, who was to have succeeded him as president, rescinded his acceptance of this post to remain on the faculty of Yale Divinity School.

Lesslie Newbigin, chairman of the International Missionary Council, will become the Council's full-time general secretary on July 1, 1959.

The well-known bishop of the Church of South India was elected to the chairmanship of the Council during its assembly in Ghana last Christmas.

George W. Carpenter, the New York secretary of the Council, is for the present its acting general secretary.

Charles W. Ranson, the former general secretary, has become director of the Council's new Theological Education Fund.

William Sloane Coffin is the new chaplain of Yale University, succeeding Sidney Lovett, who retired last June. The new chaplain is a nephew of Henry Sloane Coffin, the former president of Union Theological Seminary in New York.

"International Conflict in the Twentieth Century" was the subject of lectures given recently in Washington, D.C., by the distinguished Cambridge scholar Herbert Butterfield. This lecture series marked the inauguration of the new School of International Service of The American University as well as the opening of Wesley Theological Seminary, which moved this year to Washington from Westminster, Md.

Erik Ruden of Stockholm, general secretary of the Baptist Union of



Sweden, has accepted, effective October 1, 1959, an invitation to be European secretary of the Baptist World Alliance.

Donald F. Ebricht has been elected first president of the new Alaska Methodist University, which is expected to open in the fall of 1960. Dr. Ebricht, before assuming his new duties Sept. 1, was on the staff of the Federated Theological Faculty of the University of Chicago. He formerly served as a Methodist missionary in India.

Catherine Marshall, wife of the late Peter Marshall and well-known author, has become woman's editor of the *Christian Herald*.

Union Seminary (N.Y.) has announced interesting new faculty appointments for the current academic year. Jack C. Greenawalt (a U.S. Navy Chaplain 1944-46) has become the third faculty member in the Program of Psychiatry and Religion, the

Bishop Reuben H. Mueller, chairman of the General Commission on Chaplains and Armed Forces Personnel, admires a decorated cake at an international reception in his honor in Yokosuka, Japan. The reception followed a meeting in the Base Chapel, U.S. Fleet Activities. It was the meeting of a Christian Education Conclave attended by Japanese and American religious leaders from Kanagawa and Tokyo areas and from the World Convention of Christian Education, which had been meeting in Tokyo earlier in August.

Bishoo Mueller is vice-chairman of the World Council of Christian Education as well as a vice-president of the National Council of Churches in the U.S.A.

others being Earl A. Loomis and Charles R. Stinnette, Jr. Christian Baeta, chairman of the Christian Council of Ghana, is a visiting professor for the year. Visiting professors for the second semester will be Oscar Cullman, of Basel, Switzerland, one of the world's foremost New Testament scholars, and Johannes Lilje, bishop of the Evangelical Lutheran Church, Hannover, Germany, and former president of the Lutheran World Federation.

Rudolf Bultmann, the influential New Testament scholar from Marburg, Germany, will teach a course at Syracuse University next semester on "Christianity and History." Bultmann's daughter is a librarian at this university.

Frank M. Cross, Jr., formerly of McCormick Seminary and an authority on the Dead Sea Scrolls, has joined the faculty of Harvard Divinity School.

Howard F. Schomer has succeeded Arthur C. McGiffert, Jr., as president of Chicago Theological Seminary. An interesting visitor at Chicago this year is W. B. J. Martin, the eloquent

preacher of Edinburgh who writes in the *British Weekly* as "Peter Parson." He is visiting professor of homiletics in the Federated Theological Faculty.

At the Navy's recent Seminars for Protestant Chaplains the study of Christian ethics was led at San Diego by **Robert E. Fitch**, dean and professor of Christian ethics at the Pacific School of Religion, and at Norfolk by **Waldo Beach**, professor of Christian ethics at Duke University Divinity School.

The annual Protestant Preaching Missions conducted by the U.S. Air Force were led this fall, in the North Atlantic Area, by **Richard J. Davey**, of St. Paul's Methodist Church.

Niagara Falls, N.Y.; in the Alaskan Air Command, by **J. Edward Oslund**, of St. James Lutheran Church, Portland, Ore.; and in the Pacific Air Force, by **Myron C. Cole**, of Central Christian Church, Indianapolis, Ind., **Sterling Price**, of University Baptist Church, Abilene, Tex., and **Edward M. Pennell**, of St. Francis Episcopal Church, San Francisco, Calif.

EDUCATION

The suggestion that theological seminaries must decide "really to be graduate" schools and if so to "question the appropriateness" of the B.D. degree, was made recently by **H. L. Smith**, president of the Christian Churches' Board of Higher Education.



At Atsugi, Japan, the chapel of the U.S. Naval Air Station has an interesting combination of East and West in its architectural design. Inside, electric lights are housed in metal replicas of ancient Japanese lanterns. (Until the end of World War II the building was used as a Japanese Imperial Navy gymnasium, where Judo, swordsmanship, and military sports were taught.) The senior chaplain here now is **Cdr. John H. Craven**, of Cape Girardeau, Mo.

All institutions of higher learning of the **Lutheran Church-Missouri Synod** accept students without racial restrictions, according to a recent Lutheran survey.

A 91-year-old tradition was broken this fall when the Episcopal Theological School, Cambridge, Mass., enrolled **Women** as regular students.

News both good and bad has come in recent months from **Southern Baptist Seminary**, Louisville, Ky. Gifts this year have included a bequest of \$240,000. On the other hand, the seminary lost 13 of its professors, including several entire departments. Subsequent discussion has called for an investigation by the American Association of Theological Schools.

The first course in religion ever conducted on television for college credit is being given this semester in Washington, D.C., under the sponsorship of the local council of churches, with two hours of college credit being granted by American University. The instructor for the course is Edward W. Bauman, a former U.S. Navy chaplain, who is now chaplain of the university.

"Everything's up to date in **Kansas City**" so far as theological education goes. Methodism will soon have a new school there to be known officially as "National Methodist Theological Seminary." Officials are "shooting for a 1959 opening." And a new Southern Baptist seminary, known as "Mid-western in Kansas City," opened this fall, with 140 students. While the seminary's buildings are being constructed, classes are meeting at Calvary Baptist Church.

The **Butler University School of Religion** has received two million dollars as a first step toward its

goal of ten million for building and endowment. The school expects to move to a new site, recently acquired, on 17 acres of ground adjoining the Butler University campus, Indianapolis, Ind.

A Sealantic Fund grant of \$1,500,000 has made possible construction of buildings for the new **Interdenominational Theological Center** of Atlanta, Ga. The center combines Gammon Theological Seminary (Methodist), the graduate program in religion at Morris Brown College (African Methodist Episcopal), the graduate program in religion at Morehouse College (Baptist), and the Phillips School of Theology at Jackson, Tenn. (Christian Methodist Episcopal). Classes began in the new center this fall.

With completion of a \$1,250,000 building program, the **Vanderbilt University School of Religion** will move to a new location on the campus near the Joint University Library. The new structure will actually be three separate buildings connected in front by a cloister.

A chapel at the **International Christian University** in Tokyo, Japan, was dedicated Oct. 19 to the memory of Ruth Isabel Seabury, secretary of missionary education in the Congregational Christian churches, who died in 1955.

A second scholar from Switzerland, Werner Kohler, has joined the faculty of this institution. The first was Emil Brunner, who served two years (1953-55) as professor of Christian ethics and philosophy.

Austin Theological Seminary, Austin, Tex., is now supported by the United Presbyterian Church, USA, as well as the Presbyterian Church, US. The Texas Synod of the new united

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We are anxious to maintain accurate mailing lists, that we may communicate with you personally from time to time. *Please fill out the following form, tear it out, and mail it to THE GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL, 122 Maryland Ave., NE, Washington 2, D.C.*

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You can further help the Commission to serve you better if you will check your preferences in answer to the following question:

What should THE CHAPLAIN magazine offer—a mixture of practical helps and serious discussion, as in this issue ☐, a more unified and systematic discussion of some important subject, as in the Special Issue for October ☐, or some issues in one style and some in the other? ☐

Other suggestions? _____

church approved the investment of \$3,000,000 in the seminary plus \$250,000 annually.

Austin Seminary has a beautiful new chapel with two sanctuaries, one seating 1,000 and the other seating 150. The bell in its steeple is the one given to Austin College in 1850 by Sam Houston, famed Texas patriot, who was one of the college's charter board members.

Another new building being constructed there is a quarter-million-dollar classroom and convocation hall.

Said to be "the most used Episcopal church in the South," Sewanee's "temporary" All Saints' Chapel,

which has stood unfinished for 47 years, is finally being completed. This chapel serves the students of the University of the South, Sewanee Military Academy, and the community at Sewanee, Tenn. Completion is expected in 1959, at a cost of some \$1,200,000. The finished chapel center will include a bell tower with a 56-bell carillon.

According to the *Presbyterian Outlook*, Presbyterians in Florida are co-operating in the launching of a new college, to be located in St. Petersburg with a beach at its front door. The city has contributed a magnificent site overlooking Boca Ciega Bay.



Taught by the Christmas Story

Taught from year to year, from century to century, by Luke's Christmas story, today we are learning to behold in every baby a miracle from God. . . .

Wherever he discovered them, it is Luke who set down the first Christmas carols. The memories that Luke has bequeathed to us are as melodious with music as they are bright with picture. While Matthew tabulates prophecy line by line, Luke paints men and women whose whole lives pulse with expectation. . . .

The Christmas story, thus hurriedly I have tried to summarize it—camels shouldering the night, eyes mysteriously wise beneath the dusky, gleaming crowns, all made bright by the star beam that cleaves the eastward darkness; nearer by, shepherds that lift their marveling gaze to the familiar heaven suddenly rent with glory and spilling angelic song. . . .

But there is more than all this included in the Christmas story as Luke tells it. There is a preceding Visitant, at whose news a girl, white and astounded, cries, "But how shall these things be?" Then, so we are told, a Power from Beyond possessed her and she conceived the Holy Child. For the towering Herald had pronounced the keynote of a strange new faith about to be born to a heavy world: "With God all things are possible."

—WINIFRED KIRKLAND, *Star in the East*, pp. 14-15. Used by permission of Fleming H. Revell Co., Westwood, New Jersey.



